

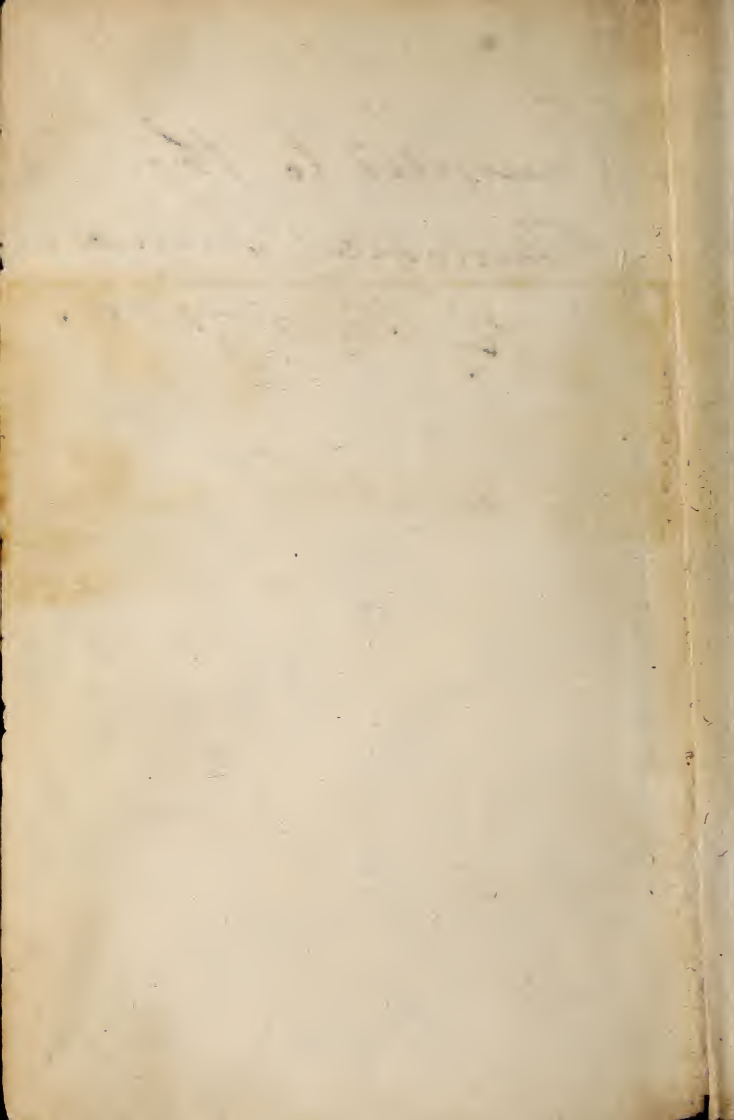
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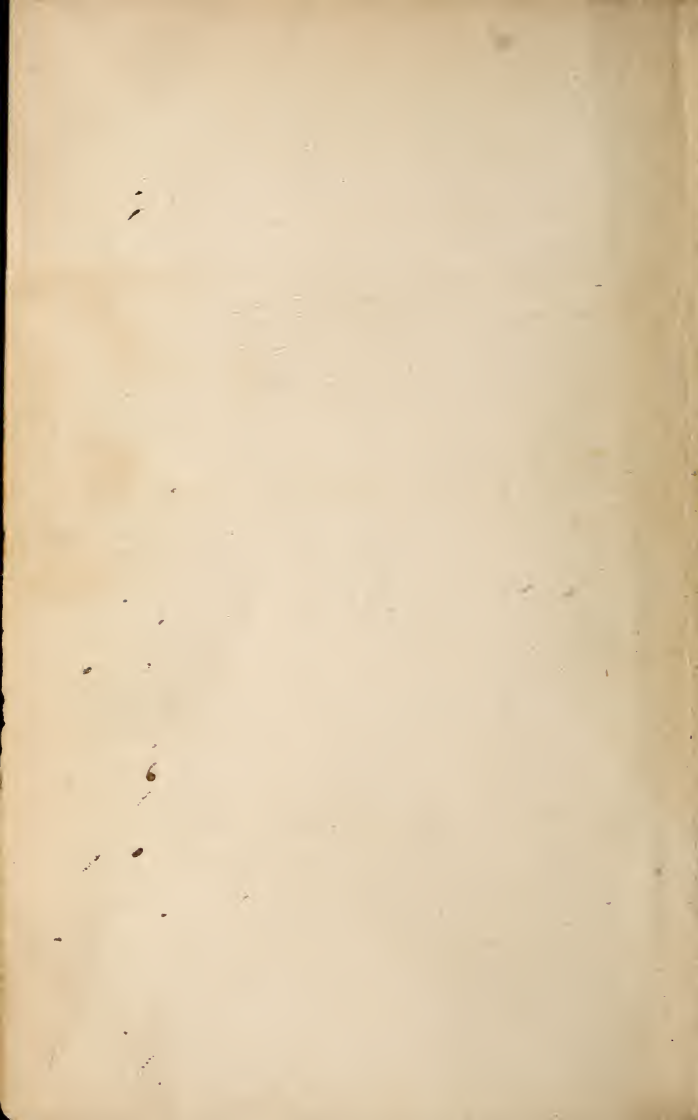
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MISSIONARY RECORDS.



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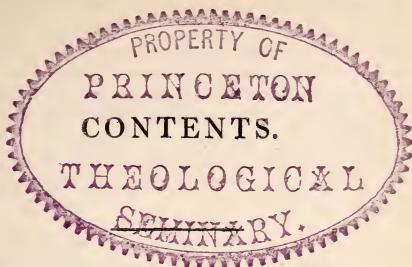
THE RELIGIOUS TRACT SOCIETY,

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Summary of information received in 1836.







MISSIONARY RECORDS.

WEST AFRICA.

CHAPTER I.

DESCRIPTION OF WESTERN AFRICA, AND ITS SLAVERY.

Population of Africa.—Physical and moral state.—Seasons.—Temperature.—Agriculture.—Towns.—Houses.—Government.—The Moors.—The Arabians.—The Negroes.—The West African races.—The Mandingoes.—The Jallofs.—The Foolahs.—The Kroomen.—The smaller kingdoms around Sierra Leone—1, The Timmanees; 2, The Bulloms; 3, The Susoos.—West African languages.—Sierra Leone Town.—The African slave trade.—Enormities of the middle passage.—Slave trade overruled by the providence of God for good.

AFRICA is computed to contain one hundred and fifty millions of inhabitants. How many painful reflections does this calculation arouse in the breast of the christian, when he recollects the fact, that this immense population is now buried, for the most part, in the depths of superstition.

To the conversion of Africa there are especial physical encouragements, and also especial moral

difficulties. From Cape Verde, in latitude fifteen degrees north, to Congo, in latitude six degrees south, Great Britain has now full access. She possesses many establishments on this extensive line of coast, while scarcely any other nation possesses a single establishment in that quarter. The whole of this tract of country is also washed by the ocean, and hence easily accessible from every part, and a vast multitude of rivers entering the coast throughout, connect the land with the sea for some distance into the interior. The soil is also frequently rich, and furnishes commodities which are largely consumed in Europe, which again tends to encourage intercourse. The peculiar moral impediment to the conversion of Africa has been, and in a degree is, the slave-trade. The despotic power of the innumerable chiefs, and the constant contentions between them, also operate very prejudicially to missionary exertions. But the Lord can easily overcome these and all other obstacles.

The general face of the countries around Sierra Leone appears to an European uncommonly beautiful and attractive; it is covered with stately and umbrageous trees, among which the elegant palm-tree, from the novelty of its appearance, is not the least conspicuous. The soil varies in different parts, but is pretty generally fruitful, and yields abundantly all the necessaries of life. The savannahs, or large open spaces of ground, are the least productive, and consist chiefly of beds of sand or rock: they are usually overflowed in the rainy season, and are covered with tall, coarse grass, and a few stunted trees.

A full and interesting description of West Africa

has been given by Dr. Winterbottom, who was for some time physician to the colony of Sierra Leone. This chapter is very greatly indebted to his valuable and important work, of which several succeeding pages are a summary.

The European mode of dividing the year into spring, summer, autumn, and winter, is not applicable to the climate of Africa. Were we to consider the general heat of the climate, always equal or superior to the mean summer heat of Europe, we should be tempted to call it a perpetual summer; but the fall of rain during one period of the year, which tempers the excessive heat, and wonderfully excites the activity of vegetation, gives it a title to the name of spring. The natives, however, adopt a more natural division, and all along the coast the year is divided into the rainy and dry seasons.

The greater divisions of time are generally marked by the rice harvests, but these do not extend far back, and serve chiefly to indicate the age of children. More commonly they associate circumstances which they wish to recollect with some remarkable event, such as a town being burnt down or plundered, or a war being begun or ended.

The rainy season does not occur on all parts of the coast at the same time, but seems to move in progression along the whole line of it from south to north. It begins and is nearly over on the Gold Coast before it commences at Sierra Leone, and it has continued there six or eight weeks before it begins at Senegal. Although it is called the rainy season, it must be observed, that it does not rain incessantly at this time. A fall of continued rain for thirty hours happens but a few times

during the season ; more frequently twelve hours of heavy rain are followed by twenty-four or thirty hours, or even a longer period, of clear and remarkably pleasant weather. This part of the year, from its coolness, is most agreeable to Europeans, but at the same time it is the most unhealthy. *The rains*, as they are called on the coast, continue about four months ; at Sierra Leone they set in about the end of May, and terminate about the end of September. They are ushered in and carried off by tornados. These are violent gusts of wind, which come from the east, attended by thunder, lightning, and in general heavy rain. The violence of the wind seldom continues longer than twenty minutes or half an hour, but the scene, during the time it continues, may be considered as one of the most awfully sublime in nature.

The heat of the climate, though much greater than an European has been accustomed to for any length of time, is not so intolerable as might be supposed. The facility with which the perspiration flows, on using the slightest exercise, obviates the oppressive effects of heat so common in colder climates ; and the evaporation from the surface of the skin, which in health is constantly proceeding, produces a refreshing degree of coolness. The atmosphere is in general tempered by a cooling breeze.

During the dry season, there is generally a haziness in the air at Sierra Leone, which abates in some measure the heat of the sun's rays, and often obscures distant objects so much, as to prevent the eye from extending above five or six miles. This gives the sky a very uniform appearance, and pre-

vents the clouds from assuming that variety of gay and distinct forms so common in England. Immediately after a tornado, indeed, the atmosphere is very clear, and remote objects appear to be brought within half their former distance. Those rich and beautiful tints, which appear in more temperate climates, are seldom seen in Africa. The setting sun on the verge of the horizon resembles a large globe of fire, and may be viewed without exciting the least sensation of pain. The rising sun, which is rarely visible until it reaches a few degrees above the horizon, appears commonly in like manner, "shorn of his beams," and incapable of affecting the sight.

The longest day at Sierra Leone consists of 12h. 29' 45"; the shortest is only 11h. 30' 14".

The air upon the sea-coast is, in general, so humid, that salt and sugar can scarcely be preserved in a dry and hard state. This moist state of the atmosphere is not experienced at some distance from the sea. In the earlier part of the dry season, and in calm weather, the vapours exhaled from the ground by the heat of the sun are returned to it during the night in very copious dews.

The mean degree of heat at Sierra Leone may be fixed at 84° of Fahrenheit's thermometer; this is, however, to be understood of Free Town, which is situated upon an elevated piece of ground, open to the sea, and cleared from surrounding wood. In the villages of the natives, the thermometer usually stands some degrees higher at noon than it does at Free Town. Upon the whole of the sea-coast also, the range of the thermometer is not so great as it is in the inland parts. Mr. Watt and Mr. Winterbottom observed the thermometer as high as

103° in the shade, in a village of the Susoo country; and in their route through the districts of Tamiso and Benna,, when returning from the Foola country, it rose frequently to 100°, and more than once to 102°, in the shade. In the Rio Nunez they observed the thermometer as low as 60°, attended with copious and chilling dews; and in the Foolah country they saw it as low as 51°.

The quickness and luxuriance of vegetation in Western Africa is such, that, without much exaggeration, the plants may be said visibly to grow. As the trees are not despoiled of their leaves at once, but have a constant succession, they always retain the appearance of summer.

Agriculture, though in a rude and infant state, is practised along the whole extent of the western coast of Africa. About Sierra Leone, the whole agricultural process consists in throwing the rice upon the ground, and slightly scratching it into the earth with a kind of hoe; it is very rare that any further care is bestowed upon it until nearly ripe. As soon as the grain is in the ear, some old people and children are sent to reside in a sorry hut or hovel, built in the middle of the plantation, in order to drive away the prodigious flocks of rice-birds which now appear, and which are continually on the watch to commit their depredations. The harvest, of which there is only one in the year, is generally completed within four months from the time of sowing. Their method of reaping is to cut off the spikes very close with a common knife, and after tying them up into sheaves about as large as the hand will conveniently grasp, to stick them upon the burnt stumps, which are plentifully scattered over the field.

The plantation is cultivated by all the inhabitants of the village in common, and the produce is divided to every family in proportion to its numbers. The *headman* of the village claims from the general stock as much rice as, when poured over his head, standing erect, will reach to his mouth. This quantity is scarcely adequate to the expense which he incurs by exercising that hospitality to strangers and others, which is expected from him as a duty attached to his office.

From the Gambia downwards, as far as the Gold Coast, rice constitutes the chief support of the natives. In its stead, on the Gold Coast, they chiefly cultivate maize, or Indian corn, millet, and yams, though in the interior country rice is the general food. In the neighbourhood of Sierra Leone they also cultivate, besides rice, the plantain, the rival of the bread-fruit, and occasionally raise maize, Guinea corn, ground nuts, sweet potatoes, millet, cassada, &c.

A variety of excellent fruits grow upon the coast, but no more attention is paid by the natives to their cultivation than to that of crabs or blackberries in England. Pine-apples and oranges are met with in great perfection. Grapes grow in great abundance also, but for want of cultivation they are too sour to eat. They have also bananas, cocoanuts, guyavas, water-melons, papaws, several species of plums, and many wild fruits, unknown in other parts, some of which are very excellent.

Among all their vegetable productions, however, there is none for which they ought to be more grateful than for the palm-tree, one of the most useful inhabitants of the forest, as well as one of its greatest ornaments. The leaves of the palm-

tree afford an excellent thatch for houses, and a kind of hemp of which fishing-lines, &c. are made. The inner bark is manufactured into a thick kind of cloth, on various parts of the coast; and from the outer bark of the young tree are frequently manufactured baskets, mats, &c. This tree has been not unaptly compared to the mast of a large vessel, having its summit crowned with verdure. Its fruit, which is nearly as large as a hen's egg, when roasted is esteemed a great delicacy, and yields the palm oil, which they hold in much esteem, and use in all their dishes instead of butter. The palm-tree, moreover, affords the natives the palm-wine.

The diet of the Africans is simple, and consists chiefly of boiled rice and palm-oil, to which is occasionally added a small proportion of animal food. They eat in general only twice a day, about ten o'clock in the forenoon, and again about sun-set.

The animals which these nations use for food, are deer, buffaloes, sheep, goats, oxen, wild hogs, and fowls. The Guinea fowl is found abundantly in a wild state in the neighbourhood of the river Gambia, and other parts, but not so frequently near Sierra Leone. Those who live on the sea-coast, or near the banks of the river, use fish, particularly oysters, in a large proportion. In addition to the above articles of food, some nations eat monkeys, rats, and snakes. Upon the Kroo coast, a dog is esteemed a singular delicacy, and in the kingdoms of Dahomy and Whidaw, the flesh of dogs is exposed in the public market for sale. A large worm, about the size of a man's thumb, is frequently found in the crown of the palm-tree when beginning to decay, and is considered as a

great delicacy by the natives, when fried with palm-oil. These worms are said, in taste, "to partake of all the spices of India, as mace, cinnamon, cloves, nutmegs," &c.

The Mohammedan nations, like the Jews, eat only those animals which chew the cud. A Foolah being asked what was the greatest crime he could commit, answered, "The eating of pork, especially if it happened to be the flesh of a boar." They are also very particular in adhering to the Jewish precept, "Flesh with the blood thereof ye shall not eat;" and they never eat meat unless it has been killed by one of their own religion, which is always done by cutting the throat of the animal, pronouncing, at the same time, the prayer Bismillah, In the name of God.

The Foolahs and Mandingoes very strictly abstain from fermented liquors, and from spirits, which they hold in such abhorrence, that if a single drop were to fall upon a clean garment, it would be rendered unfit to wear until washed; but those nations which are not Mohammedan, drink spirits to great excess, preferring it to the wine of the palm-tree.

Although the Mohammedan nations, however, very religiously abstain from the use of spirits and fermented liquors of every kind, they, as well as the other Africans, are universally enslaved by the love of tobacco.

In the choice of a spot of ground whereon to build a town, security is the primary object of the Africans. This is owing to the barbarous custom, which has too long prevailed in that country, of seizing the unsuspecting inhabitants of villages, and hurrying them away into slavery. To guard against this danger, they generally choose the bank of some

small river or creek, lined with thick mangroves, and thus rendered difficult of access ; or where such a situation cannot be conveniently procured, a small piece of ground is cleared, barely sufficient for the houses to stand upon, which is surrounded by, and as it were buried in the bosom of, a thick impenetrable wood. The only approach to the town is by one or more narrow footpaths, sometimes scarcely perceptible, which are carried in a winding direction round the place, so that a traveller wandering through these gloomy forests may suppose himself, even when arrived within a few yards of a town, to be many miles from any human habitation, until he is undeceived by the noise of the inhabitants within. This circumstance renders their towns for the most part unhealthy to Europeans, the breeze which comes to them through the woods being in general laden with moisture, which makes the mornings and nights unpleasantly cool ; while, during the middle of the day, the breeze dying away, the heat reflected from the ground renders the air insupportably hot. The native inhabitants also suffer in their health from the same cause, though in a less degree.

The villages are commonly built of a circular form, inclosing an area, in the midst of which is placed the palaver house, or town-hall. The houses are placed so close to each other, that if one happens to catch fire, the whole town can hardly escape being burnt to the ground in a very short time. They are built either square, or more frequently of a circular form, and never consist of more than the ground floor. At Whidah, the king alone enjoys the privilege of dwelling in a house of more than one story ; and we are told that the tyrant

Bossa Ahadee, desirous of letting the whole world see how much he honoured one of his favourite generals, “ actually gave him leave to build *a house two stories high.*” The buildings are composed of posts, as thick as a man’s thigh, one placed at each of the four corners, and sunk into the ground about a foot and a half; other smaller ones are placed between, at the distance of about two feet, and the intermediate spaces are filled up by platting with twigs or wattles. The walls, which are about six feet high, are plastered inside and outside with clay, which is left to harden in the sun; but to prevent their drying too quickly, and cracking, they are frequently moistened with water, and allowed to stand for several days or weeks exposed, before the roof is put on. It is seldom that the house consists of more than one apartment. The roof, which is of thatch, composed of the branches of a species of bamboo, or of long grass, is generally of a conical form, which gives the town at a small distance the appearance of a collection of small hay-stacks. The roof, by projecting a few feet beyond the outer walls, forms a kind of piazza, which affords shelter from the rain; and here, in the dry season, they spend much of their time, either swinging in a hammock, or reclined upon mats spread on a bank of earth raised about a foot and a half high, and two or three broad, called bunting, which runs round the outside of the house, except at the entrance.

The town-house, or palaver-house, which they call búrree, differs in its construction from the others, being supported upon posts only, and for the sake of coolness having no walls. Some of these houses are large enough to contain two or

three hundred people, and here they transact all public business between themselves and neighbours. Children are allowed, and even required, to be present at these meetings, and by hearing the old people converse about past transactions, the facts become indelibly imprinted on their minds; and by this early and continued practice, their memories acquire an extraordinary degree of strength.

The government in Africa is in general monarchical, at least in name; for it must be acknowledged that in most cases the power of the aristocracy considerably overbalances that of the king, whose office is not hereditary, except perhaps in the Foolah kingdom; and even there the rights of primogeniture are not much attended to, unless other circumstances give weight to the succession. Among the Timmanees and Bulloms the crown remains in the same family, but the chief or head men of the country, upon whom the election of a king depends, are at liberty to nominate a very distant branch of that family, should they think proper to do so. Indeed, the honour of reigning, so much coveted in Europe, is very frequently rejected in Africa, on account of the expense attached to it, which sometimes greatly exceeds the revenues of the crown. The title of king, it must be confessed, is often too indiscriminately used. Europeans are apt to apply it even to such as enjoy little or no authority, except over the village in which they dwell; and many are called "kings," who do not possess above half a dozen small towns or villages.

Each town is generally under the jurisdiction of some elderly person, distinguished for his good sense and acquaintance with the laws of the country,

who is called the *headman*; he settles every dispute which may happen among the inhabitants, and acts on their behalf in any meeting of the heads of the country where the general interest is debated upon. They pay him such implicit obedience on every occasion, that it may justly be said, "their law his eye, their oracle his tongue." The whole village, indeed, looks to him as a father, and they universally give him that title.

The headmen are generally accountable, in case of mal-administration, to some superior, under whom they act as deputy, or to an assembly of all the neighbouring chiefs.

Africa is inhabited by three races of people:—first, the **MOORS**, under which title are comprehended all the ancient inhabitants of that continent before the Arabian conquest, whether they were descended from Numidians, Phœnicians, Carthaginians, Romans, Vandals, or Goths. During the Arabian empire under the caliphs, (that is from 632 to 698), all those nations received the Mohammedan faith. By their manner of living they may be divided into two kinds,—those who live in fixed habitations in cities and villages, following trade and agriculture; and those who live in the deserts, changing their habitations, supporting themselves by grazing and hunting, and whose profession is arms.

The second race of people who inhabit Africa are the **ARABIANS**, who, under the caliphs, successors of Mohammed, after they had conquered part of Asia and Egypt, passed the Nile, and subdued Africa. Most of the Arabians live in the deserts, feeding cattle, hunting, and in a state of war, raising contributions of the Moors, who live

in cities and villages, and by agriculture. Some of these tribes penetrated southward as far as the river Gambia; and the people now called Foolahs seem to be descended from them. They have no fixed possession or place of abode. They retire to defiles between the mountains, or to caverns in the rocks. Wild fruits, tender roots, and the young shoots of plants, supply them with food. Their appearance is lank and meagre, covered with rags, and disgustingly dirty. One of the first prejudices instilled into them is an implacable hatred of christians; and this becomes so strengthened by age, that it is pretty certain there is not an Arab but considers it would be a meritorious act to deprive a christian of his life.

The third race inhabiting Africa are the NEGROES. They are found where the deserts end, along the river Gambia, and from thence southward as far as the Cape of Good Hope. The most fertile of the negro countries are those that border the river Gambia, which contain many kingdoms or states, some of which are yet altogether unknown to us.

A principal people to the north are the MANDINGOES, who are amongst the most numerous of the races which inhabit the banks of the Gambia. When the country was conquered by the Portuguese about 1420, some of that nation settled in it, and intermarried with the natives, and hence the Mandingoes consider themselves almost as whites, and are even displeased at being called negroes, giving that term only to their slaves. The Mandingoes are strict Mohammedans, very zealous in making converts, and have spread their religion with much success among the Susoos. Europeans

call every one on the coast who professes Mohammedanism, indiscriminately, Mandingo man, or, as the Pagan natives call it, bookman; the same with the Maraboo or Marbut of travellers. These bookmen are very much respected by the natives, and are very frequently met with in the Bullom and Timmanee villages, where they have great influence.

On the north side of the Gambia, and from thence inland, are a people called JALOKS; their country is of great extent, reaching even to the river Senegal. These people are much blacker, and much handsomer than the Mandingoes; indeed few of the Africans equal the Jaloks for blackness of colour and beauty of features. They are a warlike people, and are very careful to preserve the fierceness and hardihood of their character.

The FOOLAHs live at a considerable distance from the sea; Teembo, the capital, being in the latitude of 10° north. These also are strict Mohammedans, and are chiefly employed in agriculture. They are of a tawny colour, much like the Arabs, and speak the Arabic language, which is taught in their schools; their laws are also written in the same. They have chiefs of their own, who generally rule with moderation. Although strangers, as it may be said, in the country, the Foolahs are the greatest planters in it. They are industrious and frugal, raising much more corn and cotton than they consume, selling the overplus fairly to the neighbouring people, by whom they are held in high esteem. They breed much cattle, and are dexterous in the management of them. They are also great huntsmen, often going in large companies to hunt the tigers and elephants,

selling the ivory of the latter, and drying the flesh for food.

There is also a tribe of people called KROOMEN, inhabiting a district of the Grain Coast of Africa, between Cape Mount and Cape Palmas, who possess many peculiar and interesting characteristics. These also are Mohammedans. The district inhabited by this people extends, according to the maps, about twenty miles along the coast, from north-west to south-east. Its extent inwards is not accurately known; but perhaps it is not greater, as the Kroomen have no towns except on the coast. In the Kroo country there are five towns. A few small villages, inhabited by strangers or slaves, are scattered over the intermediate space, and at a greater distance from the shore, probably for the purpose of carrying on their cultivation. The population of this small district is thought to be greater than in most other places on the coast. They wear no clothing, except a piece of East India cloth, folded round their loins; but they are fond of obtaining hats and old woollen jackets, which they are allowed to wear in their own country in the rainy season, but never appear to suffer from the heat. A few wear European clothing when at Sierra Leone. They are extremely sensible of the cold during the rainy season.

The form of the African head materially differs from that of the European; but this difference is far less observable in the Kroomen than in the other natives. In their temper they are generally gay and cheerful, and this disposition leads them to be noisy and talkative: they sometimes show a considerable talent for mimicry. They are very

fond of adopting English names, but their choice is very whimsical; such as, "Pipe of Tobacco," "Bottle of Beer," "Papaw Tree," &c. The Kroomen are chiefly employed as labourers, sailors, or traders, at a distance from home. In their expenditure they are most rigid economists: a little tobacco is the only luxury which they allow themselves; in every other respect they are contented with the barest necessities. In eighteen months, or two years, a sufficient stock having been collected, the Krooman returns home with his wealth. A certain portion is given to the headmen of the town; all his relations and friends partake of his bounty, if there be but a leaf of tobacco for each: his mother, if living, has a handsome present. All this is done in order "to get him a good name;" what remains is delivered to his father "to buy him a wife." One so liberal does not long seek a partner: the father obtains a wife for him, and, after a few months of ease and indulgence, he sets off afresh for Sierra Leone, or some of the factories on the coast, to get more money. By this time he is proud of being acquainted with "white man's fashion," and takes with him some raw inexperienced youngster, whom he initiates into his own profession, taking no small portion of the wages of the élève for his trouble. In due time his coffers are replenished; he returns home, and gives the residue of his wealth to his father to "buy him another wife." In this way he proceeds for perhaps ten or twelve years, or more, increasing the number of his wives, and establishing a great character among his countrymen; but scarcely a particle of his earnings is at any time applied to his own use.

A Krooman being asked, what he would do with so much money as he possessed, replied, that he hoped he had enough to buy him two wives, to add to the two he had already acquired. When he had got the additional two, he would return to Sierra Leone and get more money. His father, he said, had eighteen wives. The wives of course are servants, who labour in the field as well as in the house.

Partly from their general usefulness on the coast, partly from the probability that the sale of a Krooman would be severely revenged, they go about every where, in slave ships and slave factories, and are active agents in the slave trade, without any more apprehension of being sold themselves than if they were British mariners. At home their numbers make them formidable to their neighbours, and they seem seldom to be engaged in war, except when great divisions exist among themselves; few therefore are ever sold.

The Mohammedan races have a superiority over the pagan, through their attention to education and general improvement, although they are characterized at the same time by increased pride and self-importance. They have gained proselytes chiefly by directing their principal care to the children, whose education they have superintended with unremitted attention; but, as it is necessary to obtain the sanction of the old people, who are highly flattered in being thought either Mohammedans or Christians, they overlook in them those habits of intemperance which long custom has rendered so inveterate.

The smaller nations immediately around Sierra Leone are the following:—

The TIMMANEES, who formerly lived at a distance from the sea coast, but being of a warlike and active disposition, they forced themselves down the river Sierra Leone, among the Bulloms. They have no tradition by which it can be learned when this event took place. They have also forced themselves down the river Scarcies.

The BULLOMS, who inhabit the country on the north side of the Sierra Leone river, as far as the river Scarcies, from the banks of which they have however, as stated, been driven by the Timmanees. Northwards they chiefly occupy the sea coast, as far as the mouth of the river Kisse. To the northward of Sierra Leone they also inhabit the river Sherbro, the Bananas, the Plantains, and some other smaller islands.

The SUSOOS, who, having made aggressions on the Bulloms, extend from the river Kisse nearly as far as the river Munes. They have not, however, retained undisturbed possession of their usurpation. The Mandingoes, settling themselves upon the banks of the Kisse, have since become possessed of a considerable tract of country in its neighbourhood.

It is not easy to draw the precise boundaries of each of these nations, as villages of neighbouring nations are often met with considerably advanced within each other's territories. They all have languages peculiar to themselves, most of which are not merely dialects of the same language, but essentially distinct. Even the Bulloms of Sierra Leone, and those of Sherbro, though constituting one nation, differ in their mode of speaking, and this diversity, which is still greater in other instances, proves a great obstacle to the acquirement

of a competent knowledge of the customs of the natives. The Gold Coast is not extended above sixty miles in length, yet seven or eight different languages are there said to be spoken, so different that three or four of them are interchangeably unintelligible to any but the respective natives. The Susoo language is, however, spoken very generally for about 150 miles northward of Sierra Leone. It is also understood by a great part of the Foolah and Mandingo nations. It is remarkably simple and easy of acquisition, and has been reduced to writing. The languages of West Africa are highly figurative, and abound in metaphorical expressions, images, and comparisons, drawn from natural objects, which, when translated into European languages, give them a poetic turn. The languages to the northward of Sierra Leone are softer and more harmonious than those to the southward. Those of the Timmanees and Buloms are both agreeable to the ear, but the Susoo excels them all, and in softness approaches the Italian. The Mandingo is the fashionable language, but it is more difficult to acquire than the others, and abounds in guttural sounds. On proceeding southward, languages became more harsh and unmusical. The Kissees have a guttural singing pronunciation which is very disagreeable. The frequency of Europeans in the coast has introduced among the natives a sort of *lingua franca* sufficient for the purposes of trade, though it is not uncommon to meet with individuals among them who can speak English, French, Dutch, or Portuguese with tolerable fluency.

The coast of Guinea is divided into the Windward and Leeward coast. The Windward coast is

generally reckoned to extend from Senegal in about 16° N. lat. to Cape Palmas in lat. $4^{\circ} 26'$. The Leeward coast reaches from Cape Palmas as far south as European vessels commonly trade for slaves.

The Windward coast, with which this volume has chiefly to do, receives its name from lying to the northward and westward of the other parts of the Slave coast, from which quarter the wind blows a great part of the year. The interesting colony of Sierra Leone lies in $8^{\circ} 30'$ N. lat. and in $13^{\circ} 43'$ W. long. The name signifies *mountain of lions*, and is generally said to have originated in the circumstance of the Portuguese, who were the first discoverers, finding lions thereabouts. Lions, however, are not to be met with in that part of the country now, nor is there any tradition among the natives of their ever having existed. Some have therefore supposed that the name originated in the tremendous roar of the thunder upon the summit of the mountain or high land on which Sierra Leone is situated, and which is continually wrapped in clouds and mist. The name of the place before the discovery of the Portuguese was Tagrin or Mitomba. The river Sierra Leone is conspicuous for its magnitude, and is one of the most beautiful in Africa. Its entrance is formed by two projecting points, one on the north-west termination of the Bullom shore, called Leopard's Island, the other on the north-west extremity of Sierra Leone. The last mentioned point is a low narrow strip of land, and is called Cape Sierra Leone. The breadth of the river, taken from Leopard's Island to the Cape Sierra Leone, is about fifteen miles; from this it gradually decreases

until it reaches St. George's Bay, about six miles above the Cape, where it does not exceed six or seven miles. From St. George's Bay the river preserves nearly the same breadth for almost twenty miles higher up: it there ceases to become navigable for vessels of a large draught of water, and divides into two large branches, called Port Logo and Rokelle rivers.

The land forming the peninsula of Sierra Leone, when viewed from the sea, or from the opposite or Bullom shore, appears like a number of hills heaped upon each other in a very singular manner. On a nearer approach, the face of the country assumes a more beautiful aspect. The lower grounds, which are cultivated, preserve a considerable degree of verdure through the whole year, which, contrasted with the darker hues of the more distant hills, forms a spectacle highly grateful to the eye.

The shore on the opposite or north shore of the river is called Bullom, from a word in that language signifying *low land*. The aspect of the country of Bullom is extremely beautiful, and the land is finely shaded by a variety of lofty spreading trees. The soil is remarkably fertile, and the shore, though in some places very swampy, is for the most part bordered by a fine sandy beach.

It is impossible to give a faithful narrative of missions in West Africa, without frequent allusions to the slave trade. Some few remarks must therefore be here made on this subject. The circumstances connected with it require to be stated, that the true depravity of the human heart may receive a striking illustration from the long continuance of this nefarious system, and that the triumph of Divine grace in the conversion of these

wretched and greatly oppressed people may be made apparent to the praise of the great Redeemer. The marvellously surprising manner in which God in his wise providence has overruled this scourge, and converted it into a means for the promotion of his own glory, is moreover peculiarly deserving of observation, as a remarkable illustration of his providence; nor should we forget to notice the exact fulfilment of the curse which was denounced on Canaan, in the early days of Noah, as a further illustration of the truth of his word.

The African slave trade originated early in the sixteenth century, when piracy and buccaneering were prevalent on the high seas, and when that which has since been designated the system of maritime law was scarcely embodied. So early as the year 1503, the Portuguese, who had settlements in Africa, had begun to send slaves into the Spanish settlements, in America; and in 1511, Ferdinand the fifth permitted them to be carried in greater numbers. The European nations appear generally to have adopted the system before the close of that century.

The African slave trade has been carried on by nearly all the maritime states of Europe. England, France, Spain, Portugal, Russia, Denmark, Sweden, and Holland have all engaged in it, as have also the United States of America. The French, Portuguese, and Spaniards still carry it on.

The first instance of an Englishman engaging in the traffic, occurred in the year 1562, when sir John Hawkins, in his first voyage to Africa and Hispaniola, carried slaves, and on his return deceived his mistress, queen Elizabeth, in the report which he made of his proceedings. The queen

is stated to have expressed her concern, lest any of the Africans should be carried off without their free consent, and declared that "it would be detestable, and call down the vengeance of Heaven upon the undertakers." Hall, the naval historian, has the following remarkable observations on this fact: "Here began the horrid practice of forcing the Africans into slavery, an injustice and barbarity which, so sure as there is vengeance in heaven for the worst of crimes, will some time be the destruction of all who allow or encourage it."

The English slave trade was first checked in the year 1805, by an order of his majesty in council, which interdicted, except in certain cases, the importation of slaves into the British colonies. This prohibition was confirmed in 1807 by an act of the British parliament, which further prohibited his majesty's subjects from carrying on a traffic in slaves, for the supply of foreign colonies. In 1807 an act was passed which prohibited the trade under large penalties, and offered bounties to those who might be instrumental in detecting it. In 1811 a further act was passed, which declared the slave trade felony, and subjected those who might be concerned in it to be punished accordingly. In 1824 a still further act was also passed, which declared traffic in slaves to be an act of piracy, and which rendered all British subjects concerned in it liable to be dealt with as thus guilty. In 1834 was finally passed an act, which was intended altogether to abolish slavery, so far as England was concerned, and to wipe off the foul disgrace which our country had so long sustained, by a grant to the slave holders, of 20,000,000*l.* as a compensation for the slaves, whom they had

purchased and held under the authority of British law.

The slave trade divides itself into three parts, all characterized by enormities so great that it is difficult to say which is greatest. There is first the seizure of the slaves in Africa, and the supply of the slave market from the negroes of this great continent; there is secondly the transport of these negroes from Africa to the West Indies, a voyage which is commonly designated "the middle passage," in which the poor blacks suffer exceedingly; and there is thirdly their treatment on their arrival at their destination and on their sale to their respective masters. Each of these three states brings with it its distinct and peculiar evils, and requires to be treated of separately. This volume however, has not to do with the slaves on their arrival in the West Indies; that subject will be noticed in the Missionary Records of the West Indies. The Missionary Records of West Africa have only to do with the supply of the slave market, and the state in which slaves are found when liberated from the slave-hold, and settled in the colony of Sierra Leone.

The causes which in Africa are supposed to render allowable the seizure of our fellow creatures as slaves, are these three, debt, war, and crime, but many slaves are seized on by kidnapping.

The general body of slaves which were sold in the Sierra Leone river were chiefly brought down from the interior country. But there is every reason to believe that the case of inland slaves does not differ essentially from the case of these taken on the coast. The injustice and treachery practised in taking slaves, and the scenes of private wretchedness

resulting from their captivity, can hardly fail to be somewhat similar, in whatever part of Africa the scene be laid in which the cases happen. The report of the African Institution for the year 1819, remarked, "The number of slaves withdrawn from Western Africa during the last twenty-five years, has probably amounted to 1,500,000. During many of the early years of that period, the number annually withdrawn is stated on credible authority to have amounted to nearly 80,000. The average export of the last eight years may have somewhat exceeded the rate of 50,000 annually. The number at present carried across the Atlantic has been calculated at upwards of 60,000!"

In the succeeding year, however, the French slave trade had swelled to a more enormous extent than at any former period. During the first six or seven months of 1820, the coast of Africa was described as having actually swarmed with French slave ships. In 1825, sir Charles Stuart, the ambassador from this country, at Paris, wrote a letter to the count de Villeli, minister of the king of France: "From two inconsiderable streams hardly visible on the map, (the Bonny and the Calabar) no less than 352 cargoes were embarked during the preceding year: if on board each ship there were 300 slaves, the whole number of those unfortunate beings led off to slavery in one year, was 105,600! What mind can grasp such a fact? I want the power of comprehension to conceive all the murders, the countless miseries, the atrocities, and devastation, which must have been committed in the enslaving of such a number of beings. And if we cannot embrace one single instance, if we cannot imagine the cruelties which are confined to

one quarter of Africa, how can we bring ourselves to imagine what may be perpetrated within the entire range of that most iniquitous and revolting traffic ?”

Of the awful miseries and degradation which the slaves endured, some conception may be formed from the following narratives, all of which were fully substantiated before their publication.

Major Gray, in 1825, published his “*Travels in Western Africa.*” He had received the command of an expedition for exploring the interior of the country, which enabled him to draw a most affecting and heart-rending picture of the barbarities of the interior slave trade, and of the miseries endured by these poor creatures, so cruelly torn from their homes by European tyrants, before their passage across the seas.

The major writes—“ I had an opportunity of witnessing the sufferings to which the new-made slaves are subjected in their first state of bondage. They were hurried along, the men tied in pairs by the necks, their hands secured behind their backs, the women with their hands left free, not however from any sense of feeling towards them, but in order to enable them to balance the immense loads of corn or rice which they were forced to carry on their heads, besides the children who were unable to walk, on their backs. Their pace was little short of running, to enable them to keep up with the horsemen, who drove them as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One in particular would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African :

she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. All this did not prevent her inhuman captor from making her carry a heavy load of water; while, with a rope about her neck, he drove her before his horse, and whenever she showed the least inclination to stop, he beat her in the most unmerciful manner with a stick."

Of a subsequent day's toil, major Gray writes—"The sufferings of the poor slaves during a march of nearly eight hours, partly under an excessively hot sun and east wind, heavily laden with water, and of which they were allowed to drink but very sparingly, and travelling bare-foot on a hard and broken soil, covered with long dried reeds and thorny underwood, may be more easily conceived than described.

"One young woman, who had for the first time become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into the burning hut from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her moans might frequently be heard at the distance of some hundred yards, when, refusing to go on, she implored her fiend-like captor to put an end to her existence; but that would have been too great a sacrifice to humanity, and a few blows with a leathern horse-fetter soon made the wretched creature move again."

The Rev. Mr. Johnson, the missionary, whose labours God was pleased so eminently to bless to the conversion of the liberated negroes at Regent

Town, obtained from some of the natives, after they became christians, narratives of the sufferings through which they had passed in being brought down from the interior to the coast, which place the dire influence of the slave trade on the hapless inhabitants of Western Africa in a light which is truly shocking. One of the natives, who afterwards became, as there was good reason to believe, a sincere christian, was doomed, though the son of a chief or king, far in the interior, to pass thirteen or fourteen times as a slave, through the hands of his own countrymen. They were stimulated to this barbarity, by the hope of ultimately bringing him down to that scene of wickedness on the coast of their devoted country, where men, who disgrace the name of christians, give impulse, by the purchase of slaves, to that misery which thus vibrates to the very heart of injured Africa. Passing from dealer to dealer, for a hoe, for a little salt, for a piece of cloth, or for a small quantity of gunpowder, he fell on the fifteenth sale, for an iron bar, into the hands of the Portuguese, who, lurking on the shores of his country, were waiting to seize their wretched victim.

So low is the estimation of human beings, that a horse has been known to be sold for fifteen slaves, and so completely are the traders familiarised with the dealings in their fellow-creatures, that even a man universally esteemed among them for his honour, has been known to sell a child of a female slave before its birth.

The enormities practised in the middle passage are exceedingly great. Slaves extricated from these sufferings are the subjects of the missionaries' care in the colony of Sierra Leone.

Nothing can more strongly mark the indifference which the people who navigate the slave vessels show to the miseries which they inflict on the unfortunate Africans in their grasp, than the manner in which they crowd them on board their schooners, and the barbarous usage to which they subject them during their passage. In two small vessels, the one only 73, and the other about 160 tons, captured in 1822, there were 700 slaves. The height between decks of these vessels was less than three feet ; the slaves were all fettered in pairs, jammed one within the feet of the other. Fevers, dysentery, and all the train of horrible diseases common to the African climate (increased by filth so foul, and stench so offensive as not to be imagined) had attacked many of them.

The lives and comforts of the slaves are completely subservient to the gain of the slave dealers. The Spanish schooner *Vicua*, when taken possession of in 1823, had a lighted match hanging over the open magazine hatch. The match was placed there by the crew before they leaped overboard and swam for the shore : it was seen by one of the British seamen, who boldly put his hat under the burning wick, and removed it. The magazine contained a large quantity of powder. One spark from the flaming match would have blown up 325 unfortunate victims lying in irons in the hold. These monsters in iniquity expressed their deep regret, after the action, that their diabolical plan had failed. The slaves, at the time of the capture, were found, some lying on their backs, others sitting on the bottom of the ship. They were chained to one another by the arms and legs, and iron collars were placed round their necks. In addition to these

provisions for confinement, they were fastened together by a long chain, which connected several of the collars for their greater security in that dismal prison. Thumb-screws, to be used as instruments of torture, were also found in the vessel. From their confinement and sufferings, the slaves often injured themselves by beating; and vented their grief upon such as were next them, by biting and tearing their flesh. Some of them were bound with cords, and many had their arms grievously lacerated. Upwards of 150 of the slaves died on their passage to Sierra Leone.

Year after year, and month after month, did barbarities appear to increase.

“While among the slave vessels in this harbour,” writes a resident at Free-town, “I was struck with the appearance of some very fierce dogs of the blood-hound species, natives of Brazil; and, on inquiry, found that they had been taken on board for the purpose of assisting their inhuman masters in coercing the unfortunate victims of their lawless cupidity. These animals are so well trained to the purposes for which they are kept, as to sit watch over the hatches during the night, or whenever the wretched beings were confined in the pestilential atmosphere of the vessel’s hold; and thus effectually preclude them by their ferocity from ascending, which, in their sufferings from suffocation and the putrid air, they are naturally desirous of doing. The abominable system of thus employing the most savage of the domiciled canine species is pretty generally practised on board the slavers from Bahia and Cuba.” This statement was afterwards fully confirmed.

The slave trade, which, like the upas, blasts all

that is wholesome in its vicinity, has, however, in one important instance, been overruled for good in Africa. It has been made the means of assembling, on one spot, and that on a christian soil, individuals from almost every nation on the western coast of Africa. It has been made the means of introducing to civilization and religion, many hundreds from the interior of that vast continent who had never seen the face of a white man, nor ever heard the name of Jesus. And it will be made the means, under God, of sending to nations beyond the Niger and the Zaire, native missionaries, who will preach the Redeemer in the uttermost parts of that country, and cause their countrymen to hear, in their own tongue, the wonderful works of God. European avarice and native profligacy leave no part of Africa unexplored for victims, and these slaves, rescued by our cruisers, and landed on the shores of our colony, are received by our missionaries and placed in their schools. Not only by this means is positive good effected, but valuable information as to the country is procured, the various native languages can be compared and analysed, and under the Divine blessing, the ferocious or the despairing captive may become the active and zealous missionary.

If these circumstances display the marvellous *wisdom* of God, whose ways are shown to be as far above our ways as the heaven is above the earth, there is also another circumstance connected with the slave trade, which displays the *truth* of God, in the strict fulfilment of a prophecy which was delivered as early as the time of Noah. In Gen. ix. 24, 25, we read, "And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, *Cursed* be Canaan; A SERVANT OF SERVANTS shall he be unto his brethren." The following reflections, extracted from bishop Newton on these verses, will serve to illustrate their meaning.

"The curse particularly implies servitude and subjection. 'Cursed be Canaan; a servant of servants shall he be unto his brethren.' It is very well known that the word 'brethren,' in Hebrew, comprehends more distant relations. The descendants, therefore, of Canaan, were to be subject to the descendants of both Shem and Japheth. The same thing is repeated again and again in the two following verses:—'And Canaan shall be a servant unto them,' or, 'their servant,' so that this is, as it were, the burden of the prophecy.

"It was several centuries after the delivery of this prophecy, when the Israelites, who were descendants of Shem, under the command of Joshua, invaded the Canaanites, smote above thirty of their kings, took possession of their land, slew several of the inhabitants, made the Gibeonites and others servants and tributaries; and Solomon afterwards subdued the rest. The Greeks and Romans too, who were descendants of Japheth, not only subdued Syria and Palestine, but also pursued and conquered such of the Canaanites as were any where remaining; as, for instance, the Tyrians and Carthaginians, the former of whom were ruined by Alexander and the Grecians, and the latter by Scipio and the Romans. 'This fate,' says Mr. Mede, 'was it which made Hannibal, a child of Canaan, cry out, with the amazement of his soul, "I acknowledge the fortune of Carthage."' And ever since the miserable remainder of this people have been

slaves to a foreign yoke, first to the Saracens, who descended from Shem, and afterwards to the Turks, who descended from Japheth, and they groan under their dominion at this day. The whole continent of Africa was peopled principally by the children of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, and then of the Saracens, and now of the Turks! In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants! And of the poor negroes, how many hundreds every year are sold and bought like beasts in the market, and are conveyed from one quarter of the world to do the work of beasts in another!"

CHAPTER II.

THE FORMATION OF THE COLONY OF SIERRA LEONE, THE AFRICAN INSTITUTION, AND EARLY MISSIONARY EXERTIONS. A.D. 1787—1807.

Establishment of the Sierra Leone Company.—460 blacks sent out from England.—Nova Scotian blacks admitted as colonists.—Breaking out of war in England.—Discontent of the colonists.—The Company's ship destroyed by fire.—Colony almost destroyed by a French squadron.—The hostility of the slave traders to the colony.—Final relinquishment of the colony into the hands of the British government.—The formation of the African Institution.—Its objects.—Mission of Baptist Missionary Society.—Wesleyan Methodists sent out.—Mission of Edinburgh or Scottish Missionary Society—of London Missionary Society—and of Glasgow Missionary Society.

CONSIDERING the ardour of the maritime nations of Europe for settling colonies in distant regions of the globe, it is somewhat surprising that Sierra Leone, with a climate, which although bad, is yet the best on the West African coast, and a soil in some respects promising, did not before attract notice. But it was left to be colonized for a better purpose than that which first drew the natives of Europe to the West Indies and the American continent. Being thinly inhabited, Sierra Leone appeared to some benevolent gentlemen, in England, to be a place, in which, without incommoding the natives, a sufficient quantity of ground might be bought on which to settle a great number of free negroes. In the year 1787, a number of

gentlemen subscribed a few thousand pounds as a fund for assisting some hundreds of destitute blacks, then in London, to settle at Sierra Leone, where they had procured from the native chiefs, the cession of a considerable district of land for that purpose. The British government very liberally seconded these views, by taking upon itself the expense of transporting the blacks thither, and of supplying them with necessaries during the first six or eight months of their residence in Africa. It might naturally be expected that persons of this description crowded together on shipboard would be very unhealthy, and the event too well justified the expectation. The number of them that left England was 460, of whom 84 died during their detention in the channel, or on the passage, and nearly 100 more fell victims, either to their own intemperance, or to the hardships they were exposed to during the first rainy season. The remainder of this body of men, after having built themselves a town, and improved gradually in their circumstances, were dispersed in the year 1790, on account of their being involved (though not through their own fault) in the consequences of a dispute between the natives and the crew of a British vessel, who had set fire to the town of a neighbouring chief. They were again united in the year 1791, through the interference of the Sierra Leone Company's agent, and fixed themselves in Granville Town, about two or three miles distant from Freetown.

Some of the most distinguished individuals of the day in the cause of religion and humanity were among the directors of the Sierra Leone Company. Henry Thornton, William Wilberforce, Granville

Sharp, Joseph Hardcastle, and Thomas Clarkson, were united with others. The ultimate object which appears to have been sought was the glory of God and the spiritual and temporal welfare of their fellow-men; and this gives to the proceedings of the company, an interest beyond that which they would otherwise possess. The formation of this company was evidently the same glorious principle at work, which led to the institution of missionary societies. So long as the Sierra Leone company had the management of the colony, it showed itself the real and firm auxiliary of missionary endeavours.

When the act of parliament had passed for incorporating the Sierra Leone company, and a considerable capital appeared likely to be raised for carrying on the undertaking, the directors of the Sierra Leone company had an opportunity of rendering, as they conceived, a very important service to the colony, by the acquisition of an additional number of free black colonists, acquainted with the English language, and accustomed to labour in hot countries. A delegate from a body of Nova Scotia blacks, supposed to amount to a few hundreds, was then in England, who represented that the persons who had sent him to England had emigrated to Nova Scotia at the end of the American war, having received from government certain promises of lots of land, which had never been strictly fulfilled; that both the soil and climate of Nova Scotia, as well as many other circumstances in their situation, were complained of by them; and that many of them were desirous of becoming colonists at the settlement which they understood was likely to be made at Sierra Leone.

The directors of the Sierra Leone company concurred with the delegate in applying to his majesty's ministers for a passage for them at the expense of government, and having obtained a favourable answer to their application, they immediately availed themselves of the services of lieutenant Clarkson, who very handsomely offered to go to Nova Scotia, in order to make the necessary proposals, and to superintend the collecting and bringing over of such free blacks to Sierra Leone, as might be willing to emigrate.

The Sierra Leone company agreed to receive all free blacks from Nova Scotia, who could produce testimonials of good character, more particularly as to honesty, sobriety, and industry, and to grant them not less than twenty acres of land for the man, ten for his wife, and five for every child, upon certain stipulated conditions. To the great surprise of the Sierra Leone company, the number of Nova Scotians, who were willing to embark for their colony, proved to be no less than 1196. The accession of so large a body of people could not fail to produce many important consequences, and to give in some measure a new character to the whole undertaking.

The supply of the immediate wants of these numerous colonists was first to be attended to. The Sierra Leone company raised its capital to the sum of 235,280*l*.

The first vessel sent out by the company from England reached Sierra Leone in February, 1792, and she was soon followed by two other vessels, one of them carrying a considerable number of passengers. There went out in all by these ships rather more than 100 white persons, of whom

forty were the company's servants, or artificers, at a yearly salary, ten were settlers, sixteen were soldiers, and between thirty and forty were women and children.

In the succeeding month the Nova Scotian fleet arrived, consisting of sixteen vessels, from which there were landed 1131 blacks, many of them labouring under the effects of a fever first contracted in Halifax, of which sixty-five had died during the passage.

After two or three weeks delay, arising from a palaver (or council) of the natives, which, however, ended favourably; the site on which the first body of blacks sent from England had originally settled was fixed upon as the most proper spot for the intended settlement. The land on which the town was to stand was cleared in a few weeks more by the united labour of the Nova Scotians, and the several streets having been first marked out by the surveyor, they then began to erect each for himself a small temporary hut, using the common materials of the country, except that the flooring was fitted in some cases with deals from England. The colonists proceeded with the utmost eagerness in this work, for they feared lest they should be overtaken by the rains, which were expected to commence in less than two months from the time of their beginning to build. The town was called Free-town, in consequence of an instruction sent out from England to that purpose.

The Sierra Leone company, aware of the dangers to which it was possible that many of the settlers would be exposed through the want of sufficient shelter during the first rainy season,

thought it a point of duty to purchase and send out the York, a ship of 850 tons, fitted up with a view to their accommodation, which they loaded with various stores, as well as frames of houses and materials for building. They considered that, besides carrying out a large cargo, she might serve as a receptacle for those whose houses were unfinished, or as a hospital for the sick, and might afterwards be converted into a storehouse for the company. She arrived, indeed, too late to be of any advantage to the colony during the chief part of the sickly season, having been driven back by a storm after leaving England. She proved, however, of very considerable use afterwards, both as a storehouse and floating factory, as well as in facilitating the loading and unloading of other vessels, and she was also for some time the place of residence for many servants of the company.

The precautions which were thus taken, and the early as well as liberal supply of necessaries which were sent out, were unhappily not effectual in preventing a considerable mortality during the first rainy season. The rains began about the third week in May, many settlers' houses were not completed, the company's storehouse was but imperfectly built, and their servants, especially those of the lower order, were accommodated extremely ill; the soldiers also were liable from various causes to be much exposed, and the few settlers who went from England were least of all prepared to meet the impending difficulties of a rainy season. Perhaps the high degree of health which almost universally prevailed at the period antecedent to the rains, by creating too much confidence in the

goodness of the climate, especially among the Europeans, occasioned some slackness in making the necessary preparations.

No attempt could as yet be made to survey and mark out the promised lots of land, the building of a temporary town having hitherto engrossed nearly the whole attention, both of the Nova Scotians and of the company's servants.

The sickness was most severe and alarming at the beginning of the rains : about 800 blacks were supposed to be laid up at one time, and very few passed through the whole of this trying season without some indisposition. The disorder, which was the fever common to hot climates, while it affected in different degrees the blacks and whites almost indiscriminately, proved much the most fatal to the Europeans, and especially to those living on shore, among whom the mortality was at one time, such as to excite reasonable apprehensions concerning the practicability of the whole undertaking in the minds of any persons not well acquainted with the peculiar circumstances of the case.

In the height of the sickness, all the medical persons, with but one exception, were laid up, so that a few of the chief servants only could be properly attended. The storekeepers, living in a damp storehouse, were some of the first victims ; increasing difficulty and confusion in the delivery of the stores was the consequence ; a retail shop had not yet been set up, nor had a money medium been established ; the doors of the storehouse were continually crowded, but neither food nor physic, nor the other necessities for the sick were properly distributed, though supplied by the directors of the Sierra Leone company in sufficient

quantities. Many of the settlers' huts, which were very small, were also damp, and a few were yet unfinished. A great depression of spirits at the same time prevailed, which produced a total helplessness in the case of one or two families from England, and this was one chief aggravation of the disorder.

Almost one-half of the whites living on shore, and nearly one-tenth of the Nova Scotians, were carried off during this dreadful season. Of the twenty-six upper servants of the company, four died. Of the fifty-nine lower servants, twenty-nine died; of the eighteen settlers, thirteen died; and of the sixteen soldiers, eleven died.

The chief object that engaged the attention of the government of Sierra Leone, after the sickness abated, was the distribution of the lots of land, a work much more arduous than had been expected. It was found, indeed, impracticable to give at once to each individual his lot of twenty acres; the lands of the company either contiguous to the water-side, or within a reasonable distance from Freetown, not being sufficient for this purpose. Even the labour of cutting the necessary paths, and of measuring so great a tract of country, would have been too great to be easily accomplished in a single season. The Nova Scotians were made so sensible of this, that they were willing to accept of four-acre lots for the present, of which, however, they were exceedingly eager to have immediate possession. Both the Sierra Leone company and the Sierra Leone government were also themselves as desirous to effect this, partly that they might discharge their promise, and partly from pecuniary considerations, since each colonist either continued to draw from the public stores a gratuitous allowance of provi-

sions until his lot of ground was given to him, or was employed in working under the company, when perhaps there was not much occasion for his services.

The importance of proceeding with as little delay as possible in the distribution of the lands was so strongly felt in the colony, that the company's surveyor attempted, with the greatest spirit, to begin his operations, together with a party of Nova Scotians, even before the rains were over, but he was repeatedly stopped by sickness. Nearly the whole succeeding dry season was consumed before the complete survey and distribution of the four-acre lots were finished, though very great and constant exertions were made, and a large party of men were employed in the work.

The land adjoining to the settlement proved by no means so good as every account received before the institution of the company had led them to expect. The description given of it in the work of lieutenant Matthews, to which they had in some measure trusted, was far more favourable than further observations of that particular part of the country would have justified. This was a disappointment of a most serious kind, and to it may be ascribed many of the difficulties, and a great part of the unexpected charges, that attended the establishment of the colony.

Several works of the first importance were now erected, and amongst others a church, a hospital, warehouses, and other buildings, of which the framework was sent from England. A garden of experiment was fenced and cultivated, and some measures were adopted for the defence of the colony.

As the second dry season advanced, the colony appeared to have been improving in all respects. An alteration was made in the mode of government; a new council of three persons having been determined on by the court of directors of the company, instead of a council of eight. Two gentlemen of considerable experience were sent out as councillors; the one used to a new colony, the other to a tropical climate.

At the same juncture the internal order of the colony advanced considerably. New plans were formed for the maintenance of the police and the administration of justice, more general harmony began to prevail among the company's servants, some pains were taken to settle the company's accounts, which had fallen into great confusion, and more regularity of every kind was introduced, the public works gradually advanced, a plan was formed for rebuilding the town on a more extensive scale, and the natives (who continued perfectly friendly, and often flocked to the settlement) appeared to view the improving state of Sierra Leone with increasing satisfaction.

The breaking out of war at this time damped the hopes, and in some degree interrupted the progress of the rising colony. The embargo laid on shipping in England, at the beginning of the war, detained some of the company's vessels at a very inconvenient period. The prohibition to send out provisions, except in armed ships, as well as sailing with convoy, proved also highly detrimental to the settlement. Loud murmurs were excited by the temporary want of flour, which was the consequence of these difficulties in transporting it; and the dread of not being able to get from the neighbourhood a

sufficient quantity of rice, which was the substitute determined on for bread, occasioned very serious uneasiness to the government. The additional price which was laid on the company's goods, in consequence of the war, also aggravated the discontent of the colonists.

Another calamity, moreover, soon befel the company, which was the destruction of their store-ship, the York, by fire, with a considerable quantity of goods in her. The goods consisted partly of the cargo of a ship which had lately arrived from England, and partly of African produce, valued at about 4000*l.*, and which had been collected by the company's small vessels up and down the coast, and was on the point of being sent to England. The fire happened in the day-time, but spread with great rapidity, having caught the awning over the deck. Some attempts were made to induce both the natives and settlers to assist in extinguishing it, but they all refused to approach the vessel, conceiving that a large quantity of gunpowder was on board, nor would they credit any assurances to the contrary. The whole loss sustained by this fire was estimated by the governor and council at above 15,000*l.* No insurance had been effected on either the vessel or the goods, which indeed it would not have been very practicable to have effected to any considerable extent, under all the circumstances of the case.

In the period of the second year, corresponding to that which had before carried off one-tenth of the blacks, and nearly one half of the whites, no particular mortality happened, although the season in this year was said to be more unfavourable than usual, the rains having been heavy, and the

mortality in the neighbouring factories uncommonly great. It was also found this year, that the residents on shore had their health much better than those on ship-board; the experience of the second year being in this respect the reverse of the first. Even the mortality on ship-board, however, now decreased.

The amount of money which had already been spent in establishing the colony was prodigious, and there can be no question that there was too great a prodigality of expenditure. 1200*l.* was spent in fitting out two vessels, and sending them to explore the settlement in the first instance; 650*l.* was expended in incorporating the company; 3,525*l.* was the charge of the home establishment; 500*l.* had been devoted to bringing home, educating, and clothing natives; nearly 20,000*l.* had been spent at Sierra Leone; nearly 18,000*l.* further expense was incurred in outfitting and maintaining such of the company's shipping as was employed for the protection and accommodation of the colony, and in collecting provisions and live stock on the coast. The expense of provisions granted to the colonists before they were put into possession of their lands, was estimated at a further 20,000*l.*, which, with sundry losses and gratuities in England, made the entire amount of expense incurred in establishing the colony, 64,620*l.*, to which had to be added, 15,000*l.* loss from the burning of the ship *York*, and 3,000*l.* for other losses by robbery, &c., amounting together to 82,620*l.*, an amount far exceeding every idea which had been originally entertained.

The pious directors very properly remarked, at this time, that "they must leave the event of success, after all their endeavours, to the supreme

disposal of Him who can disappoint utterly, if he pleases, the most favourite schemes of men; can obstruct and suspend for a while their accomplishment, or can crown them, if he see fit, with the most signal and unexpected success." The expense which attended the establishment of the colony was a noble tribute, on the part of those who paid it, to the cause of national justice and humanity.

The calamities attendant upon the designs of the Sierra Leone company, had, however, not yet terminated. The colony was soon surprised by the arrival of a French squadron, which made extensive depredations.

On September 27th, 1794, late in the evening, some alarm was excited in the colony by the firing of two heavy guns at sea. After an anxious night, on the 28th, as soon as it was light, the company's servants were able to count seven or eight sail, and could distinguish the English colours in them all. About nine o'clock they could discern that the fleet consisted of one two-decker, several large armed ships, and two armed brigs. It was agreed that, if they should prove enemies, resistance to such superior force would only be an idle waste of lives, and that it might also render the terms of capitulation less favourable. It was then considered whether an attempt should be made to save any part of the company's property, but not even this could be effected.

In about half an hour some men were seen in one of the frigates pointing a gun into the piazza of the governor's house, and a few minutes after the shot began flying over the town. The colours were immediately struck, and a flag of truce was

held out, but the firing still continued, and several grape and musket-shot were falling into the piazza.

The French, after they had been hailed and assured that the colony had surrendered, desisted from firing. Soon after ten o'clock they began to land, and a servant of the company was at the same time sent to invite the commanding officer to the governor's house. A number of Frenchmen were found to have already entered into the great store, as well as into two principal houses, where they were pillaging and destroying whatever they met with. The officer was too much engaged to attend to the invitation immediately, but at length a safe-conduct being afforded to the governor, he proceeded on board the French ship. Here he expressed to the captain his surprise at the proceedings which had taken place, and observed, in civil terms, that he had hoped to find in Frenchmen a generous enemy, but that, on the contrary, the colony had been dealt with in a manner which he believed was unusual, except in places taken by storm. The first words spoken by the captain were, "Have you removed any property?" The governor assured him he had not. "Be careful," returned he, "of what you say to me, for if I find, after this, that you have removed any thing, I shall make you suffer, and there shall not be a hut left in the place." The governor repeated his assurance, on which he was told to make himself easy, since all further pillage should be prevented. The captain, however, would make no written engagement, and said, in the same breath, that if the seamen and soldiers were disposed to plunder, he could not prevent them. He also added, that it

was his intention to burn every house in the place which belonged to an Englishman. The governor made use of many arguments in order to dissuade him, and also represented the nature of the establishment in such a manner as seemed likely to interest his feelings, but it was to no purpose. All applications urged on behalf of the colony continued to be ineffectual, the constant reply being, "Citizen, that may be true, but still you are Englishmen." The case of the black settlers was then represented, who, though not Englishmen, were sharing the same fate with the company's servants, their houses being also broken into and pillaged. Strong protestations were made by the French officer of his friendly intentions with respect to the blacks, but it was hinted as before, that there was no possibility of restraining the soldiery. A solemn assurance was, however, given, that the settlers' houses should be saved from fire. A proposal to ransom the place was made by the governor, but in vain.

The scene which Free-town now exhibited was in every respect distressing. Of the crew of the French ship, some were carrying away loads of goods on their backs, others were gathering themselves round a cask of wine, which they were drinking without any restraint.

All the houses were by this time filled with Frenchmen, who destroyed whatever they found in them which they could not convert to their own use, while several other parties were scouring the town in quest of stock, of which the destruction on this and the following day was extremely great. The books of the company's library were scattered about and defaced, and if they bore any resemblance

to bibles, they were torn in pieces and trampled upon. In the house of the botanist, the plants, seeds, dried birds and insects, drawings, books, and papers were scattered in heaps on the floor, and a beautiful musk cat was killed. In the accountant's office all the desks and drawers were demolished in the search for money, and the copying and printing-presses also were destroyed. All the company's telescopes, barometers, thermometers, and an electrical machine, were broken to pieces. The wearing apparel of the company's servants was taken out of their rooms. The governor's own apartment was guarded by a centinel for a time, but this only served to retard the pillage of it.

All the company's servants had, some time before this period, fled into the woods, or taken refuge in the neighbouring towns, except ten or twelve of them, who were collected in the governor's house, where also several French sailors had quartered themselves, who were tolerably civil, occasionally offering to the gentlemen a share of the pork and fowls which they were dressing. It became now, however, every hour more and more unpleasant to remain in Free-town, as the soldiery were giving themselves up to every species of excess. They were also shooting all the day long at the stock which was running about, so that it was highly dangerous for any one to walk out. The greater part of the gentlemen, therefore, dispersed themselves in the course of this and the succeeding day, either in the native towns or in the farm-houses of the settlers. All the native children placed at Free-town for education were received, together with their school-mistress, into a native town about two miles distant,

into which the headman very resolutely refused to permit a party of Frenchmen who had straggled thither to enter.

The governor, being unwilling to absent himself while there was a prospect of effecting any thing in behalf of the people, applied for permission to remain on board the commodore's vessel, and obtained it. He lay in the cabin, where, however, he was not able to obtain so much as a sheet to throw over him.

Two or three days afterwards, several of the chief buildings in Free-town, and one or two settlers' houses were burnt by the French, as also one of the company's small vessels. The church was also pillaged, the books torn, and the pulpit and clock broken to pieces. This occurred notwithstanding the commodore had told the governor that the church should be saved. The apothecary's shop, with every medicine in it, was also destroyed. Information was received that the slave factory of Bance Island had been taken, the life of one boy only having been lost.

On the 4th of October, the governor made a capitulation of the several promises which had been held out, and earnestly pressed the fulfilment of them. The commodore evaded them all, saying, in plain terms, that he should be in danger of losing his life if he were to comply with them. Such a representation of the distressful state of the colony was made, that at last one barrel of flour, one cask of pork, and one puncheon of brandy, were obtained.

Two days subsequently, the conflagration of all the buildings exempted from the former fire commenced. The church, a range of shops, and three

of the settlers' houses near the water-side were destroyed, and also three small vessels, together with all the boats belonging to the company which could be met with.

Three days followed; the company's largest ship, the *Harpy*, arrived off Sierra Leone from England, having several passengers on board, and goods to the amount of about 10,000*l*. The demolition of the company's houses having been discovered, she put out again to sea, and she appeared for a time to gain on the vessel which was sent in chase of her; but the wind dying away, she was captured. No part of the cargo of this ship was landed in the colony, nor would the commodore suffer the dispatches and papers brought by her to be delivered, a few newspapers excepted. The English passengers were completely plundered of their property; the company's chaplain, who went out in her, was deprived of all his private papers; and three natives, who had been making a voyage to England, lost all the presents which they were carrying back with them, not excepting a part of their clothes, which they were obliged to exchange for others of an inferior sort. A plant-hatch, sent out by the *Harpy*, containing many valuable articles of tropical cultivation from his majesty's collection at Kew, which were thought likely to thrive in Africa, and particularly the bread-fruit tree, was destroyed, together with all its contents, though earnest application for the delivery of it was made. An under-gardener of the king of England, as well as his assistant, to whom the charge of the plant-hatch was committed, died soon afterwards of an illness contracted at this period.

On the 11th of October the governor heard that it was the intention of the commodore (who was supposed to be on the eve of sailing) to leave on shore at Free-town all the European sailors who had been found on board the various ships which had been captured, amounting in all to nearly 120; and as the governor was without means of providing for them, he made a very strong remonstrance to the commodore on the subject, urging him to grant some provisions, medicines, and other articles, the want of which was likely to be very severely and generally felt in the colony. No answer was returned on this or the succeeding day.

On the 13th, however, several French officers brought to the governor a small stock of provisions, amounting to about two or three weeks' supply for the whites in the colony. This grant was said to be made in consequence of the remonstrances sent in two days before, and it consisted of twelve barrels of flour, two barrels of biscuit, two chests of rice, three barrels of oatmeal, two tierces and one barrel of beef, and one puncheon of brandy. The governor repaired immediately to the commodore's ship, in order to thank him for the gift, as well as to urge his compliance with several other demands. The commodore paid no attention to his solicitation, but set sail on the same day to the southward with all his fleet, to which the Harpy was now added.

On the departure of the French squadron, about a week's allowance of flour and beef was distributed among the sailors who had been left on shore, and almost all the beef was disposed of at the first serving. Several tons of rice, which previous means had been taken to collect, were brought into the settlement. A few very essential articles were also

unexpectedly obtained from the neighbouring slave factory at Bance Island, which had been able to remove some of its property, and a small supply of live stock was procured from other quarters.

A few weeks after the departure of the French squadron, intelligence arrived of their having captured two of the company's small trading vessels, on their passage down the coast. The crews were immediately put on shore, as were a number of other Europeans, who had navigated several English slave ships, which were also captured. As many of the European captains and sailors as were able to crowd into a few boats of which they got possession, made their way towards Sierra Leone.

One of these two captured ships of the Sierra Leone company was much distressed just before her capture, through some little deficiencies in her equipment, and in particular by the want of top-sails. Application was made to a slave-captain on the coast, who could have conveniently supplied her wants, but he demanded the sum of 100*l.* as the price of a small anchor, and a no less exorbitant payment for every other necessary, expressly saying, that he should make this enormous charge because she was a vessel belonging to the Sierra Leone company.

Another circumstance, which tended to show the hostility of the slave-traders, reached the ears of the company's servants through the report of prisoners, and which, even if not reported by them, would have appeared more than probable. It was said, that the British slave factor of the Isles de Los, whose factory was destroyed by the French squadron some time previous to their arrival at Sierra Leone, might easily have given about two

days' notice of their approach to the Sierra Leone government, but that he purposely declined it, having been even heard to mention that he wished the French to destroy the settlement, and that he hoped they would not leave a hut standing in the place. The same slave factor is stated to have been guilty of the following injustice and inhumanity. Eighteen British sailors, forming part of the crew of a vessel of his, were left by him unperceived on the wharf at Free-town, some weeks subsequent to the departure of the French squadron, all of them being sick and in the most miserable condition. The governor was not made acquainted with the circumstance until the morning after, when he learned that one of these unhappy men had died during the night. The others were so weak that they could with difficulty ascend the hill in order to get to a place of shelter.

Thus, on the one hand, the colony during the calamity which came upon it, experienced the greatest kindness and protection from the neighbouring towns and chiefs: on the other hand, the benevolent purposes of its formation aroused the enmity of the slave dealers around. If, however, the endurance of the opposition of the slave dealer was painful, the experience of the kindness of the native was peculiarly satisfactory.

The French squadron had retired about three weeks when a general sickness was found to prevail in the colony among the whites, being evidently the consequence, in a great measure, of the exertions made by some, and of the miseries endured by others at that crisis. The difficulty of getting medical attendance, (the physician and both the surgeons being ill, one of the latter of whom died,)

together with the want of proper food and accommodations, materially aggravated the disorder, which, as in the instance of the first rainy season, was fatal chiefly and almost exclusively to the lower Europeans. The destruction of the medicines of the colony was now most severely felt, as will easily be conceived when it is observed, that the governor himself, after no very slight fit of fever, appears to have refrained from taking bark, lest he should consume an undue proportion of the small quantity of this article which was left in the colony. Out of the 120 sailors who were put on shore at Sierra Leone by the French, no less than eighty quickly died, although they were never, in any stage of the public distress, in want of at least a regular meal of rice, and although no measures which either prudence or humanity could dictate under the state of the colony were neglected, either in respect to them or any other refugees from the slave ships who had been cast from time to time on the clemency of the Sierra Leone government.

The whole pecuniary loss sustained by the Company on this occasion was computed at about 40,000*l.*, exclusive of the buildings destroyed, of which the cost had been about 15,000*l.*

On the arrival of the mournful intelligence in England, the Sierra Leone company lost no time in despatching two small vessels to the settlement, each carrying an assortment of necessaries for its consumption.

The slave trade, which, notwithstanding the war, had in some measure revived, received a considerable blow from the French squadron. The whole of the property which was known to be captured and destroyed by it was supposed to amount

to 400,000*l.*, of which, much the greater part was engaged in that pernicious traffic. The inconsistency, however, of Frenchmen leaguings with men whose trade it was to destroy their fellow creatures, and whose dislike to the Sierra Leone company arose from the company's hatred to that traffic, in order to destroy the colony, was indeed exceedingly great. The profession of the convention was to "spread light and liberty through the world." The Sierra Leone company was established for no other end than to abolish the slave trade, to enlighten the Africans, and to render them pious, moral, intelligent, free, and happy. These powerful patrons of the rights of man, however, destroyed that colony, as we have seen, with many circumstances of the most wanton cruelty.

The many disasters of the Sierra Leone company were afterwards repaired by the active exertions which it continued to make. The settlement resumed its prosperity, extended its survey over the neighbouring coasts, and received embassies even from remote African states. The Maroons arrived in Sierra Leone in October, 1800, and greatly assisted in suppressing an insurrection of the Nova Scotian blacks, who had attempted to seize on the government of the colony. A body of natives of the Timmanee country, headed by two of the fugitive blacks, made an attack on the unfinished fort, but were repulsed with loss. A charter of justice was obtained in the same year to control the turbulence of the blacks from Nova Scotia, and a small military force from Goree was stationed at Sierra Leone. The parliament of Great Britain allowed the company 7000*l.* for the

purpose of erecting a fort, with a promise of 8000*l.* more for the same undertaking. The company also received 10,000*l.* for their expense in settling the blacks from Nova Scotia, and a vote of parliament agreed to pay 4000*l.* for supporting the civil government of the colony.

In 1802, parliament again voted 10,000*l.* to the company for the annual expense of the settlement, and in 1803 the directors were informed by lord Hobart, that it would be for the interest of the colony to transfer the civil and military power from the company to the British government. The colony is now (1836) under the authority of a governor, appointed by the crown, who resides at Sierra Leone, but in all its civil and political institutions it assimilates to the constitution of this country. About the year 1822, the British settlements on the Gold coast, including Cape Coast Castle, which had been previously managed by the Royal African company, were placed under the governor of Sierra Leone, who has since been considered the representative of the British government in Western Africa.

On the transfer of the colony of Sierra Leone to the British government, the company's directors published the following statement, which satisfactorily demonstrated the success of the company, in the attainment of its most important objects, and was calculated to convince every proprietor that his money had been expended to a noble purpose.

“However great may have been the company's loss in a pecuniary view, the directors are unwilling to admit that there has been a total failure in their main objects, or that their capital has been ex-

pended without effect. It must afford satisfaction to reflect, that the company should both have conceived and attempted to execute those plans of beneficence which led to the institution of the colony; and that they should have continued to pursue them for so many years, in the face of opposition, disappointment, and loss; in spite of severe calamities, arising from European as well as African wars, and much turbulence on the part of the colonists. The proprietors have the further satisfaction of knowing, that the company have contributed to the abolition of the slave trade, by exposing its real nature before the view of a hesitating legislature, and detecting the artifices and misrepresentations by which the persons engaged in it laboured to delude the public.

“The company have communicated the benefits flowing from a knowledge of letters, and from christian instructions, to hundreds of negroes on the coast of Africa; and, by a careful education in this country, they have elevated the character of several of the children of African chiefs, and directed their minds to objects of the very first importance to their countrymen. They have ascertained that the cultivation of every valuable article of tropical export may be carried on in Africa; that Africans in a state of freedom are susceptible of the same motives to industry and laborious exertion, which influence the natives of Europe; and that some African chiefs are sufficiently enlightened to comprehend, and sufficiently patriotic to encourage, schemes of improvement. They have demonstrated that negroes may be governed by the same mild laws, which are found consistent with the maintenance of rational liberty

even in this kingdom ; and that they may be safely and advantageously intrusted with the administration of those laws, not only as jurors, but even as judicial assessors. They have, in some measure, retrieved the credit of the British, it may be added, of the christian name, on the continent of Africa ; and have convinced its inhabitants, that there are Englishmen who are actuated by very different motives from those of self-interest, and who desire nothing so much as their improvement and happiness. To conclude, they have established, in a central part of Africa, a colony, which appears to be now provided with adequate means both of defence and subsistence ; which, by the blessing of Providence, may become an emporium of commerce, a school of industry, and a source of knowledge, civilization, and religious improvement to the inhabitants of that continent ; and which may hereafter repay to Great Britain the benefits she shall have communicated, by opening a continually increasing market for those manufactures, which are now no longer secure of their accustomed vent on the continent of Europe.

“ The directors are persuaded that they only express the general feeling of the proprietary, when they say, that they cannot prevail upon themselves to consider these effects, as an insignificant return for any pecuniary sacrifices which have been incurred for their attainment.”

It was not till the year 1807, that the Sierra Leone company, finding the impossibility of successfully conducting so expensive an undertaking by private means, transferred the colony into the hands of the British government.

The cession of the colony to the crown, ap-

pears to have originated a society, whose objects were somewhat similar, but were peculiarly adapted to the then state of Africa.

The same year which terminated the Sierra Leone Company, witnessed the formation of the African Institution.

A sense of the enormous wrongs which the natives of Africa had suffered in their intercourse with Europe, and a desire to repair those wrongs, led to the formation of the institution. The civilization and happiness of Africa was its professed object, apart from religious missions, or commercial speculations. It was supposed that the most desirable effects would be likely to arise from diffusing useful knowledge, and exciting industry among the inhabitants of that continent, as also from the obtaining and circulating throughout this country, more ample and authentic information concerning the agricultural and commercial facilities of that vast portion of the globe; and that, through the judicious prosecution of these benevolent endeavours, an establishment of a legitimate, and far more extended trade, beneficial alike to the natives of Africa, and to the manufacturers of Great Britain and Ireland, might take the place of the traffic by which Africa had been so long degraded.

The period was considered peculiarly favourable to the prosecution of these important designs, since the cessation of the slave trade, which had been hitherto carried on by Great Britain, America, and Denmark, removed in a considerable degree the barrier which had so long obstructed the natural course of social improvement in Africa, and opened the way for introducing the comforts and arts of

a more civilized state of society. The suspension during the war of that large share of the slave trade, which had commonly been carried on by France, Spain, and Holland, combined with the effects of the abolition laws of Great Britain, America, and Denmark, it was supposed would produce at that time, nearly the entire cessation of the traffic along a line of coast extending between two and three thousand miles in length, and thereby afford an eminently favourable opportunity for giving a new direction to the industry and commerce of Africa.

Perhaps, however, the African Institution has been in no respect so valuable, as in watching over the execution of the laws enacted in this and other countries, for abolishing the African slave trade, in preventing the infraction of these laws, in suggesting means by which they might be rendered more effectual to their objects, and in communicating information on a subject which was at that time but imperfectly understood.

After the preceding introduction, we shall now proceed to directly missionary details.

In 1795, Messrs. Grigg and Rodway sailed from England for Sierra Leone, with the view of attempting a mission in that neighbourhood, in connexion with the BAPTIST MISSIONARY SOCIETY. On their arrival it was agreed, that Mr. Grigg should settle at Porto Logo, a town about forty miles up the river, in the Timmanee country; but he acted with so much imprudence, and so embroiled himself in the disputes of the colony, that Mr. Macaulay, the governor, judged it necessary to insist on his leaving Free-town. He ac-

cordingly retired to America. It was intended that Mr. Rodway should settle on the island of Bananas, about thirty miles from Freetown, but the climate of Africa agreed so ill with his health, that he was obliged, after a residence of only eight months, to return to England.

On the occurrence of these disappointments of their hopes, the committee of the Baptist Missionary Society published the following suitable observations:—

“It is a very mysterious instance of Divine Providence, that two young men, who had both engaged, and we verily trusted, after close examination, from the purest motives, in preaching the gospel to the heathen, should both for the present be obstructed in their work; that he who seemed likely to succeed from the prudence and amiableness of his spirit, should be incapacitated by affliction; and he who was well able to endure the climate, and whose sprightly powers were equal to the energy of his constitution, should incapacitate himself by the impropriety of his conduct. We are not without apprehensions that our own spiritual defects may have contributed to this affliction. When we sent out our first mission (to the East Indies,) it was a work altogether new, and a path that we had not been used to walk in; we therefore trod every step of it with fear and trembling. Our supplications to Heaven were fervent and continued. But, perhaps, having succeeded in the first instance, we were less fearful, and less importunate with God in undertaking a second.

“It may, moreover, be the design of God, by covering this undertaking with a cloud for the present, to try us. In undertakings of this kind,

we ought to lay our accounts with a portion of disappointment. God may, in some instances, impede our progress by his own immediate hand ; and in others, may suffer the persons to whom the work is entrusted, to act an unbecoming part. Examples may be permitted as a warning to other missionaries, that they meddle not in things foreign to their mission. It has fallen to our lot to give the first warning of this kind ; we hope also it may be the last ; but whether it be or not, we are sure it does not become us to be disheartened. Israel was repeatedly put to flight before Benjamin, and yet they did not desist, and so at last became victorious. If they could persevere amidst discouragement in the execution of justice, we trust we shall not be less disposed to perseverance, in the exercise of benevolence and mercy."

In February, 1796, several mechanics of the METHODIST connexion sailed from England for Sierra Leone, with the view of beginning a colony in the Foolah country, in order to instruct the inhabitants in the useful arts of life, and to make known the gospel among them. Previous to their embarkation, nothing unsuitable to their missionary character appeared among them, but during the voyage they became extremely discontented, quarrelled among themselves, and two of them were continually calling each other ill names. On their arrival at Sierra Leone, they behaved in such a manner as excited the derision and contempt of all who had an opportunity of observing them. Happily, however, their dissensions among themselves prevented them from proceeding to the Foolah country, where their unhallowed conduct and example could have produced nothing but mis-

chief. Some of the women declared they would proceed no further, and reflected on their husbands for conducting them to a foreign land ; and the men, after wavering for a season, joined them in their revolt. Thus the design of a colony was completely abandoned. The unworthy adventurers seized the earliest opportunity of returning to England to accuse each other of having defeated the undertaking, and to endure that shame which their misconduct so justly merited. It is only an act of justice to the methodist body, to add, that though the colonists belonged to that communion, they were not sent out by the conference, but by a committee in London, consisting of gentlemen of various denominations.

In February, 1796, was instituted the EDINBURGH, or as it was afterwards called, the SCOTTISH MISSIONARY SOCIETY, consisting of members of the church of Scotland, and of other denominations of christians. Soon after its formation, the directors resolved to commence their operations by a mission to the Foolah country, in the neighbourhood of Sierra Leone, in conjunction with the London Missionary Society and the Glasgow Missionary Society, each of which agreed to furnish two missionaries for that purpose.

In September, 1797, Messrs. Henry Brunton and Peter Greig, the two missionaries from Edinburgh, set off from that city, with Peter Ferguson and Robert Graham, from Glasgow : and on their arrival in London, they were joined by Alexander Russel and George Caffé, from the London Missionary Society. Scarcely, however, had they met, when several of them manifested a disposition to

differ, particularly with Mr. Brunton. Before they had even left England, violent disputes arose among them on a variety of theological points, some of them merely verbal differences, and in the course of the voyage, such a scene of wrangling, bitterness, and malignity was exhibited by them as surpasses description. Though Mr. Brunton was unquestionably to blame for the objectionable manner in which he expressed his sentiments, and for the unhallowed temper he manifested in the course of these unhappy disputes, yet he soon became sensible of his error, offered to make every reasonable concession, and was anxious for a reconciliation. But as those who are most culpable are generally the least placable, the missionaries from the other societies rejected all his overtures of peace, and insisted on terms which no man could grant, in consistency with honesty and truth. They even proceeded formally to expel him from their society, and would not for some time allow him to engage with them in the most ordinary religious exercises. Though Mr. Brunton cannot be entirely exculpated, yet the cruel treatment he received from his brethren must be admitted as a strong apology for him. The numerous indignities which were heaped upon him from day to day, irritated his temper to a degree he had never experienced before ; they were such, indeed, as human nature, in its present imperfect and corrupted state, could scarcely be expected to endure with meekness, patience, and humility. In the midst of these unhappy disputes, Mr. Greig was the only one of the missionaries, who manifested much of the influence of christian principle: he took no share in differences where both parties were manifestly

wrong; but what was unquestionably better, he took the side of peace. If he were to blame at all, it was in not standing more firmly and boldly by Mr. Brunton, convinced as he was of the cruelty and injustice with which he was treated by the other missionaries. Such circumstances as these, furnish christian missionaries with a striking lesson of the necessity of cultivating toward each other a spirit of charity, forbearance, meekness, and love. As they go on an embassy of peace, they are apt to take it for granted, that among themselves there will be nothing but harmony and affection. By this means they are thrown off their guard, and are not sufficiently attentive either to regard those circumstances, (many of them trifling in themselves) which are necessary to the cultivation of mutual attachment, or to avoid those things which may prove offensive to one another. Before they are aware, coldness, perhaps even dislike, has taken the place of affection; little differences, and little jealousies arise among them, which if candidly stated at first, might have been easily removed, but being allowed to remain unexplained, they at length burst forth in an open rupture. Dissensions among missionaries are to be deprecated, as tending to blast their usefulness among the heathen, to injure their own spiritual interests, and to destroy their private happiness.

In consequence of these dissensions, and of the path to the Foolah country being shut, owing to a war between that people and some of their neighbours, it was judged expedient, on the arrival of the missionaries at Sierra Leone, that they should separate, and form three distinct establishments. Agreeably to this arrangement, Messrs. Brunton

and Greig were appointed to proceed to the Susoo country, as the scene of their future labours.

In January 1798, Messrs. Brunton and Greig proceeded to Free-port, a factory on the Rio Pongas, belonging to the Sierra Leone company, upwards of a hundred miles up the country. Here they remained about ten weeks, spending most of their time among the Susoos in the neighbouring town of Tookerring; but though many of the inhabitants were much attached to them, the chief would not allow them to settle in that place. They therefore removed to Kendia, a town about twenty miles further up the country, where Fantimanee granted them a settlement, after it had been refused by every other chief to whom they had made application.

After the beginning of the rainy season, both the missionaries fell sick. Mr. Brunton, after bathing one morning in the river, fainted in the woods, and felt strong symptoms of fever about him; but by means of some medicines which he used, the disorder abated in a few days, and he hoped it had taken a favourable turn. Mr. Greig, who was much fatigued with sitting up with him in the night, now began to complain; and as he had a custom of lying down in any place which might strike his fancy, when any thing was the matter with him, Mr. Brunton was afraid he might lie down in this manner, and not be able to rise again. One night the event justified his fears. Having inquired for his colleague as diligently as he could about the dusk of the evening, he could hear nothing of him; and therefore he asked Mr. Welsh, a slave-trader, to send his people in search of him. They found him lying on a bank of the river, unable to rise;

and he would undoubtedly have perished in this situation, had not assistance been sent to him. This was the beginning of a fever, which lasted about three weeks; and during the greater part of that time he was speechless, or if he did happen to speak a little, what he said was no more than sufficient to show that he was delirious. During Mr. Greig's illness, Mr. Brunton's fever became evidently intermittent. Between the paroxysms, he was for the most part able to crawl from his own apartment to his colleague's; but, as the ague returned regularly every night, it was not in his power to sit up with him. He offered to pay any of the negro women whatever they might choose to demand, as soon as he was able to procure goods; but they always asked whether he would die, and shuddering at the thought of this, declined the proposal. Mr. Brunton had then no alternative but to sit up with him every evening as long as he was able, and to rise in the middle of the night, in a burning fever, and crawl into his apartment to see how he was. Sometimes he found him in a very melancholy condition. Often the rain was pouring in upon him while he knew nothing of it, for the house admitted a deluge of water, both above and below. Once Mr. Brunton found him fallen out of bed, and lying apparently motionless among the water, which had come in beneath the walls, and overflowed the floor. It required all the exertion he could make to put him into bed again, but how to secure him in it was beyond his invention. He could do nothing but rise as usual, and see how he was doing. About the dawn of day, Mr. Brunton was astonished to see him sitting at the door of his apartment, under

circumstances of a very distressing nature. One of the negroes, however, came in, and put him into bed. At other times, when Mr. Brunton was unable to rise, the natives found him out of bed, and trying to get out of his house. At length, however, he became so weak as to be unable to move.

Mr. Brunton now began to be much alarmed about him. The boys who lodged with him seemed afraid of his dying, and were averse to sleep in the same apartment with him. Indeed, though it was the best in the house, it was too bad even for the meanest animal. So long as the weather was dry, they had no idea that it would admit the water in the manner it did. They had begun, indeed, to get it repaired, but they were taken ill at that very time. It had no windows, but only two holes, without either glass or boards. The tornadoes were often dreadful beyond description. Trees sufficient to crush their old craggy habitation were blown down close to it. The whole heavens seemed sometimes in a blaze of lightning, while the awful peals of thunder added to the horror of the scene. Several, if not all, of the boys went and sought more comfortable lodgings, but poor Mr. Greig could not leave the house for the most awful storm. One night, when Mr. Brunton rose to see how he was, he could discern no life in him, and though he could not have said positively that he was dead, yet he was rather inclined to think this was the case. At that time he could call no one to his assistance, and he was obliged to lie down and leave him alone. His own fever distracted his brain. "Few circumstances in my life," said he, "have left a stronger impression on my mind than those now related. A bird, which ushered in the day

with its melodious notes, is fresh in my memory. Indeed, it fixed itself in such a happy situation every morning, that I was sometimes almost led to think it was a kind of messenger from Heaven, sent to cheer me in my dreary residence."

From this dangerous illness Mr. Greig happily recovered, but he was now deprived of his colleague, Mr. Brunton, who settled for the present at Freetown, as chaplain to the colony, and was able only occasionally to visit the Susoo country. Solitary, however, as he was, he prosecuted his labours among the natives with great diligence and zeal. He used to deal very plainly with them, and to reprove them for their sins in the most pointed manner. The Susoos heard him with great attention, and it even became fashionable to attend to religion, but there was no ground to think that any of them were really convinced of the evil of sin, or that they received the truth in the love of it. Their attention to the sabbath, and their laying aside several things of which the missionaries disapproved, proceeded, it was to be feared, chiefly from their respect for them, and not from the influence of religion on their hearts. On the whole, the mission was beginning to assume a promising appearance, when a period was unexpectedly put to it by the death of Mr. Greig.

In January, 1800, seven men of the Foolah nation, who were travelling through the country, came to pay Mr. Greig a visit. He treated them with the greatest kindness, and with the view probably of recommending the gospel to them, he amused them by showing them a number of European articles which he had in his possession. In this manner they spent the evening very cheerfully together,

and as a further expression of friendship, he allowed three of them to sleep in his house. This act of kindness, however, proved fatal to himself. To the chief man among them, Mr. Greig had given a razor, and when he was sound asleep, the ungrateful wretch arose and attempted to cut his throat. His friendly host struggled so hard, that he was unable to effect his purpose, upon which he seized an axe, and struck him on the temples. After knocking him down, he stabbed him with a cutlass, and then cut his throat from ear to ear. Having accomplished his bloody purpose, he and his companions carried off whatever parts of his property they deemed valuable. The whole seems to have been effected with little noise, for though some of the boys under Mr. Greig's care were in the house, none of them appear to have been awake, except one, on whose testimony the preceding account chiefly rests, and who was so frightened that he endeavoured to conceal himself as quietly as possible. Fantimane, who had taken Mr. Greig under his protection, was extremely sorry at his death, and he, together with some others of the Susoo chiefs, endeavoured to apprehend the murderers, and it was reported that they had taken two of them in the Foolah country. Several persons of that nation were detected carrying away his property about the time he was murdered. They were put in irons, and carried to Freeport. The Susoos were so enraged at them, that it was with difficulty they were prevented from falling upon them, and putting them to death.

After the murder of his pious colleague, Mr. Brunton was obliged to leave the coast of Africa, as his constitution was already materially injured,

and threatened soon to sink under the wasting effects of the climate.

On the separation of the missionaries at Sierra Leone, Messrs. Russel and Cappe, two missionaries furnished by the LONDON MISSIONARY SOCIETY, proceeded to the Bullom shore, but they soon quarrelled, and divided. They had not, however, been long in the country, when Russel died at Freetown, and Cappe returned to England, heartily sick of a missionary life.

Messrs. Ferguson and Graham were two missionaries sent out by the GLASGOW MISSIONARY SOCIETY. They proceeded to the island of Bananas, but some disturbance having arisen in that quarter, they in a short time retired to the Sherbro. Here they met with a very cordial reception from a worthy old chief, named Adoo, who immediately built them a house; but as the situation was peculiarly unhealthy, being very low and swampy, they were soon attacked with fever, accompanied with a putrid affection of the bowels, which in a short time carried them both to the grave.

The GLASGOW MISSIONARY SOCIETY, in March, 1797, sent out two other missionaries, Messrs. Campbell and Henderson, with the view of proceeding to Sierra Leone. On their arrival, they began to learn the Timmanee language, and they afterwards proceeded to Rokelle, in that country, where they opened a school for children. But though they at first promised well, both of them proved very unworthy characters. Campbell remained in the country, and engaged in the slave trade; Henderson returned to Scotland, and became an infidel.

CHAPTER III.

MISSIONS OF CHURCH MISSIONARY SOCIETY TO WEST AFRICA, FROM THE FORMATION OF THE SOCIETY, TO THE VISIT OF REV. EDWARD BICKERSTETH. A. D. 1804 to 1816.

Rev. Messrs. Renner and Hartwig sent out in 1804.—Rev. Messrs. Nyländer, Butscher and Prasse sent out in 1806.—Their proceedings.—Death of Prasse.—Missionary Establishments.—Proceedings of Nyländer in the colony.—Rev. Messrs. Barneth and Wenzel sent out in 1809.—Formation of Schools.—Rev. Messrs. Wilhelm and Klein sent out in 1811.—Butscher's return to England.—Re-visits Africa with three laymen in 1812.—Shipwreck.—War between the Foolahs and the Susoos.—Schools.—Missionary Settlement at Yongroo.—Settlement of Gambier formed.—Rev. Messrs. Sperrhacken and Davis, and wives, with Mr. and Mrs. Hughes, sent out in 1816; also Rev. Mr. Schulze and wife.—Deaths of Hartwig and wife, Mrs. Butscher, Schulze and wife, Sperrhacken and child.—Settlement at Bashia, and Church, destroyed by fire.—Settlement at Fantimania injured by fire.—Baptisms at Bashia.

It was not till 1804, that the Church Missionary Society was enabled to send out labourers into the Lord's vineyard, in heathen lands, when Mr. Renner, by birth a German, and Mr. Hartwig, by birth a Russian, after having been ordained in Germany, set sail from England for West Africa. This part of the globe was considered to have a first claim, from the vast injury which it had received from our nation, in its being made the chief theatre of the inhuman slave trade. A desire was felt by christians to make Western Africa the best

recompence in their power for its manifold wrongs. The previous establishment of the Sierra Leone Company, chiefly by pious individuals, an admiration of the noble spirit which led to the formation of that colony, and a reliance on its assistance to the missionaries who should be sent out, were also further inducements for the choice of a spot, which, in many respects was peculiarly unpropitious and uninviting.

In 1806, three other missionaries were sent out to West Africa from England; Mr. Nyländer, by birth a Livonian, Mr. Butscher, by birth a Swabian, and Mr. Prasse, by birth a Lusatian, all of whom were educated in the Berlin seminary, and ordained according to the rites of the Lutheran church. After being detained five weeks in Liverpool, they embarked on board a ship, in which their passages had been engaged. They had to encounter much severe weather, and at length the vessel was stranded on a sand bank off the Irish coast. The missionaries were awoke out of sleep by the cry "We are lost, we are lost; the ship is aground!" Each expected every moment to be his last. On account of the darkness of the night, the captain could not tell where the ship was, and all on board were with great anxiety awaiting the return of the day. At first it was expected that the ship would clear herself, but at every blast of wind she stuck faster in the sand. "The only means of saving yourselves," said the captain to the passengers, "will be to put out the boats, and endeavour to escape with your lives." Measures were accordingly taken for the purpose; the ropes were cut with hatchets, but the people were so much terrified and dispirited that they had no heart

to exert themselves. In the mean time the ship was driven nearer and nearer to the land. All the sails were taken in, and it was expected that she would go to pieces at every motion. The rudder broke in, and gave such a shock that it was thought the bottom of the vessel was damaged. The narrative of Mr. Nyländer is both interesting and affecting. "In this dangerous situation," he remarked, "I could do nothing more than continually cry, 'Lord Jesus, have mercy upon us. Deal not with us according to our sins, and punish not our transgressions,' till the Lord brought into my mind the following consolatory words, which refreshed my soul, 'Fear not, for I am thy God; I will strengthen thee, I will uphold thee with the right hand of my righteousness.' By this means I felt completely comforted, and had no more fear of death, but, on the contrary, rejoiced that I should soon see Jesus, who had hitherto led me in so wonderful and yet so gracious a manner. Our fellow passengers, who before had been so merry, now went about in the dark, full of terror and apprehension, shook hands, and took leave of one another for this life. A young man came also to me, took me by the hand, and asked me how I felt myself. 'Very comfortable,' I replied, 'for I have no fear of death, and know that if I should die this moment, I should immediately see Jesus, on whom I have hitherto believed.' 'Alas,' said he, 'I have not lived as I ought to have done; I am in great fear of death.' He began to weep bitterly, and left me. In the mean time, it grew lighter, and we saw, not far from us, a great rock. This afforded a fresh proof of the mercies of God. Had our vessel struck upon it, scarce one of us

could have been saved. Praise and thanks to thee, Lord Jesus, that thou hast graciously preserved us. A boat was let down, and one of the steersmen, together with some of the sailors, and one of the passengers, went on shore to fetch pilots. In the mean time, our vessel rocked continually to and fro, till at length she lay down on one side, and stuck fast. Fortunately, the water was so shallow as not to enter the ship. The second boat was now let down, and the captain went with it on shore. While the captain was on shore, the sailors began to regale themselves with the spirituous liquors. When he returned, all the small articles that were on deck were thrown overboard. I now got on shore myself, nor could I afterwards, that day, help shedding tears of gratitude to the Lord for his wonderful preservation, as I contemplated the rocks to which we had been so near."

It is pleasing to observe the support which the missionaries derived in these trying circumstances, from the exercise of that faith which enables a christian to repose himself on God, as "a very present help in time of trouble."

Fresh difficulties, however, still awaited them. The vessel, after being lightened of part of her cargo, cleared the sand bank, but was found to have received so much damage as to render it needful for her to return to Liverpool to refit. The period of resuming the voyage appeared so uncertain, and the importance of the missionaries reaching the colony before the setting in of the rainy season so great, that the society thought it right to sacrifice the sum paid for their passages, and to order them to proceed to Bristol, that they

might embark on board another vessel, which was bound direct for Sierra Leone, and was about immediately to sail. Three days after the embarkation, they arrived at Falmouth, where the vessel was to call for convoy. The convoy came down ten days afterwards, but the crew not being found sufficient for the voyage, the opportunity of joining it was lost. Eight days after this another convoy having made a signal for sailing, the vessel weighed anchor unexpectedly, the captain having neglected to apprise the missionaries, who were then on shore. They followed, however, in an open boat, as soon as they perceived the vessel under sail, but though they reached her near enough to hail her, the captain refused, probably from the roughness of the weather, to lie to for his passengers. After being tossed about in their little boat for several hours, in a very violent gale, to the imminent hazard of their lives, the missionaries returned to Falmouth.

The repeated delays and disappointments which they had met with much exercised their faith and patience. "When we consider," wrote one of them, "how wonderful are the circumstances attending our going among the heathen, I do not know what to say. First of all, we had to wait at Liverpool five weeks; after this, we were cast on shore, and had to stay in Ireland seven weeks, and here we have been disappointed again, and have to wait we know not how long. One should think that the Lord was against us; but when we consider that the work in which we are engaged is very great, we have to expect difficulties and disappointments, and these little evils which we en-

counter are certain preparations for the future, and I believe God will direct them to our good and to his own glory."

The wind having suddenly changed, the missionaries were scarcely returned into the harbour, when the whole fleet put back, and came to anchor. The missionaries immediately went on board, and in the evening set sail, after experiencing at Falmouth much kindness and christian attention from different friends in that place and neighbourhood.

After some alarm from a French privateer, the missionaries arrived safely at Madeira. But here new trials awaited them. They found on landing, that a former friend and companion, who had spent twelve months with them in the seminary at Berlin, had breathed his last but a few days before, in the very chamber where they lodged.

Two days after they reached Madeira, the captain died of an apoplectic attack, which appeared to have been caused by intemperance. The British consul and merchants thought it right to detain the vessel till instructions could be received from her owners at home. Their instructions did not arrive till more than three months had elapsed, during all which time the missionaries were detained on the island at a very great and unavoidable expense.

The missionaries employed their time, during their stay at Madeira, in studying the Scriptures, and improving themselves, as far as they were able, in the Susoo tongue. They held divine service among themselves, and were not wholly destitute of other christian communion on the island. After a somewhat rough passage, they at length, by the blessing of God, reached the place of their destination, and set foot on West Africa.

In the mean while, Messrs. Renner and Hartwig, the two missionaries who were first sent out, the colony being unprovided with a regular chaplain, had undertaken for a season its spiritual concerns, instead of proceeding to the native town, under Dalla Modee, in which it was at first intended that they should reside. They acquired during their abode at Fuesum, a knowledge of the native customs and manners, and became better inured to the climate than they otherwise would have been. A field of usefulness was thus opened to them on their arrival. Both Mr. and Mrs. Hartwig were, however, very soon attacked with the fever of the climate. Six or seven weeks after their reaching Sierra Leone, the rainy season began, and they seemed brought to the very borders of eternity.

In the spring of the succeeding year, (1805,) Mr. Hartwig, being sufficiently recovered from the frequent attacks of fever which he had encountered, set out for the Rio Pongas, a river which lies about 100 miles north of the colony, both for the re-establishment of his health, and to look out for a suitable place for a missionary settlement among the Susoos, inhabiting the borders of that river.

In the rainy season of this year, when the rains were unusually heavy, both Mr. and Mrs. Hartwig were again attacked with fever, and so confirmed did the ill-health of Mrs. H. become, that she was obliged to return to England to avoid the dangers of a third rainy season.

Mr. Hartwig, on his return from the Rio Pongas, assisted for a short time in the colony, and then proceeded to Bareira, in the Mandingo country. The principal object of this journey was to collect information.

He arrived at Bareira in the middle of April, 1806, and after remaining there a few days, proceeded for Fouricaria, the capital of the Mandingo country, intending to visit the Benna Susoos, who lie east of the Mandingos, and to explore the country as far as possible towards Sulima.

Obstacles occurred to prevent Mr. Hartwig from fulfilling his intentions as to his journey, and on his arrival at Fouricaria, he was necessitated to return again to Bareira.

The following extract from his journal, will give an illustration of the character and manners of the Mohammedan Mandingos.

“22nd. In visiting the inhabitants of Fouricaria, I paid my respects this day to an old Mandingo, a man of much reputation both with the Africans and Europeans. I had a long conversation with him concerning my intended journey; but he earnestly requested me not to proceed, as it would not only be a very great violation of the laws and rights of Africa, since the path has been stopped of late on account of the ill-behaviour of some villages towards travellers; but I should also expose myself, under such circumstances, to imminent danger. Among all his observations, he made this also, that taking a journey on foot in Africa, was to a white man all the same as poison; and, if he wished to fall a victim to the climate soon, he ought to try this. During my stay at Fouricaria, I visited this person daily; and, having obtained a sufficient knowledge of the different tribes of Susoos, I determined not to proceed; as it would be but very slightly interesting to the society at home, whose object is far from that of the African Association;

and to gratify curiosity, my time and health are at the present moment too precious.

"23rd. Continued still very indifferent. After breakfast, king Alemame sent for me, by one of his royal attendants. When I made my appearance, his majesty was seated on an European chair, under a fine shady tree; his nobility around him, on either goats' skins, or bullocks' hides; and his pages standing to receive their lord's commands. He asked me, for what I was come into the country: if I were come to buy bulls and goats, which he knew Sierra Leone people came for. Being made sensible of my errand, he cast several silent looks at me; and, at last, turned the conversation into questions, which I answered as I thought it expedient.

"In the evening Alemame sent again for me. He showed me the Koran Mr. Dawes had presented him with, esteeming it a superior present; and, having read a few passages in it, he endeavoured to explain them to me. After this, he asked me to explain to him the nature of the christian religion, to which I readily consented. Treating of the theocratical government, he had a tolerably clear idea of it; and, in several points of doctrine, we agreed. But, when I went over to the dispensation of the New Testament, and explained to him the way of salvation by our Lord Jesus, his merits, and the reason of his sufferings and coming into the world, his comprehension seemed to be here at an end. For a short interval he was silent, and then asked, if Mohammed was not a prophet, and if my book did not tell that palaver? I told him my book knew nothing of Mohammed, but all good

people in the white men's country said he was no prophet. 'But,' said he, 'is Jesus a prophet?' I told him, more than a prophet: he is God also. 'Do white men believe that there are two Gods?' he replied. I told him, no; and thus spoke fully and plainly about the matter; but he told me this thing was too hard for his head. I was for a few hours at his house, and all the time he appeared in good humour, and asked various questions which it would be too tedious to relate.

"24th. At four in the afternoon, I returned to Bareira, and continued our way till late in the night; as it is always much more pleasant to walk in Africa in the cool of the night than in the heat of the day. At our arrival at a slave-town called Contea, where we halted for the night, some of the slaves provided us with some rice and palm-wine, for which I made them a return of half a bar next morning.

"27th. Sunday. An intelligent mohammedan visited me during the day, who endeavoured to explain to me the doctrines of his religion concerning a future state; but all he said was truly of such a nature as would move any christian mind with compassion; for it was not only a corruption of the absurdities of mohammedanism, but a system of African ignorance and superstition also. From this I took occasion to tell him of the faith of christians concerning a future life. He seemed to be much affected with its solidity; and having, after a long and full deliberation on the matter, no more to say in defence of his religion, he only added, that every one had a right to believe his own prophet."

Ten days after Mr. Hartwig had returned to

Bareira, he proceeded on a second journey, and reached Wonkapong, the place of his former pursuit, in two days, in which place and its neighbourhood he remained about a fortnight, and then returned to Bareira.

The following incident occurred during his second journey :—

“ Having arrived at a Susoo slave-town, inhabited by about seventy captives, I begged for a house to sit down in, being greatly fatigued. But none was granted, because, as I perceived, they imagined me to be a slave-dealer. One of the slaves detected me praying, which excited their curiosity, as they *had never before seen a white person pray*. They all pretended to me to know English : and, to give me a proof of it, of their own accord they uttered *some oaths* ; and there ended all the English which they had picked up at the factories, where the slaves hear the most tremendous oaths uttered with the greatest animation. I reproved them for swearing, and endeavoured to make them sensible of its great evil in the sight of God. But I found, in the end, that they were totally ignorant, whether they had been swearing or blessing ; or calling the name of the Lord or a stone.”

On Mr. Hartwig's return to Bareira in the month of June, he was attacked with a violent flux, which continued for almost a week. From this, however, he providentially recovered, and remained at Bareira till December.

Mr. Hartwig returned to the colony in December, 1806, having chiefly occupied his time in the Mandingo country in acquiring the Susoo language, in which he made much proficiency. The

selection of a suitable settlement, and the acquirement of the native tongues, were considered the first objects of regard.

It is painful to reflect that here our history of Mr. Hartwig must for a long season terminate. The friends of religion at the colony became dissatisfied with his conduct, and, proving himself unfit for the office of a missionary, his connexion with the Church Missionary Society ceased. Who can know his own heart, until temptations prove its corruption?

During the greater part of this time, Mr. Renner was diligently discharging the duties of a chaplain at the colony, and being found acceptable there, and becoming familiarized to the habits and manners of the place, he continued to remain in that post.

Let us now return to the three missionaries, Nyländer, Butscher, and Prasse, whom we left safely arrived at the colony, after many delays and dangers in their voyage thither.

Shortly after their arrival, Mr. Nyländer took Mr. Renner's station at the colony for a time, while Mr. Renner, in company with Messrs. Butscher and Prasse, made a journey into the Mandingo country, in which they had principally in view to perfect themselves in the Susoo tongues, and to acquire a more accurate knowledge of the state and manners of the natives. They spent about five months in the Mandingo country and its neighbourhood, of which one month was occupied in a visit to the Susoos. They were well received by the natives, and were treated with great respect on account of their being sent by the governor of Sierra Leone; the natives considering them, to use their own expression, as "white book-men."

Several of the learned mohammedans visited them at Bareira. "With them," says one of the missionaries, "we conferred about our Bible and their Koran, but, when we entered into argument with them, we found that they had but little to urge; and, when they could not maintain the argument, they said, 'Our book says so, and therefore we believe!' Oh that all those," adds the missionary, "who are born in a christian country, or are taught the letter of the word of God, would say in truth, 'Our book, the Bible, says so, and therefore we believe!'"

These three missionaries returned to Sierra Leone to pass the rainy season of 1807 in that place, during the whole of which they continued tolerably well, except now and then a slight attack of fever.

In March, 1808, they left the colony of Sierra Leone once more, in order finally to form a missionary establishment on the Rio Pongas. Preparations had been previously made for this undertaking by the missionary Butscher, who had spent some months, from the middle of October to the beginning of February, in that vicinity.

From this expedition, however, the missionary Prasse, alas! never returned. Mr. Butscher's health soon failing, he was obliged to set sail for Sierra Leone, to recruit his strength. Mr. Prasse was chiefly at Fantimania during his absence, getting forward with the missionary-house at that place. Not coming down to Bashia on the Saturday, as usual, to spend the Sunday with the family, Mr. Renner went to him, and finding him almost exhausted, he brought him down to Bashia, where the utmost attention and tenderness were in vain exerted, as he died at midnight on Tuesday, January 23, 1809,

having been incapable of speaking almost the whole time of his sickness. He was of a strong constitution, and vigorous to the last days of his life, and the season was so healthy, that little care seemed requisite for avoiding disease. But in going up to Fantimania the Monday before, he caught a cold by wading through several tide-creeks, as Mr. Renner supposes, in order to avoid a circuitous route. This brought on the fever of the country, and, as the medicine would not stay on his stomach, carried him rapidly to the grave.

This circumstance was a call for patient and silent submission to the will of God. The simplicity and piety of Mr. Prasse's character seemed to promise great usefulness as a missionary. His Master, however, saw fit to remove him from his labour in his church, to rest in glory; and though he was not employed in erecting the temple of God among the Susoos, he doubtless found it well that it was in his heart thus to serve his Master.

We will now proceed to relate the circumstances connected with the formation of a missionary settlement among the Susoos. The desire of the Church Missionary Society was, that a missionary settlement should be formed, after the manner of the United Brethren, consisting of several christians of both sexes, living as a small christian community in one of the principal towns of the Susoos, and exhibiting to the surrounding natives the practical influence of christianity in regulating the tempers and the life, and in thus increasing domestic happiness. It was considered that this, if practicable, would be likely to be attended with more

permanent and extensive success than any other scheme.

Mr. Dawes, the governor of the colony of Sierra Leone, left that place for England about six weeks after the arrival of the first missionaries. This afforded an opportunity of consultation with him in this country, and from his intimate acquaintance with the circumstances of the colony and its vicinity, much useful information was derived for the guidance of future plans.

Mr. Dawes recommended Wonkapong, on the river Quiaport, for the settlement. The headman of this native town was by name Fenda Módu, father of Dalla Módu, a man of great influence, and favourably disposed towards the colony. It was hoped that he would patronize the missionaries, build them a house, and grant them land on which they might raise their own vegetables, and keep some live stock.

It appeared to the friends in the colony also to be very advisable that one chief missionary settlement should first be formed, where all the missionaries should for a time live together, till fully acquainted with the native language and customs; and from which they should make excursions, and occasionally reside among the neighbouring natives, as circumstances might open the way; but that to the original settlement they should still have it in their power easily to recur in all cases of difficulty. It seemed important, also, to choose such a settlement as should have ready access to the colony, and which should be situated in a populous part of the Susoo nation, and afford easy intercourse with the interior.

All these advantages appeared to unite in Wonkapong, as it lay within a few days' sail north of Sierra Leone, contained about 3000 natives, was surrounded by a populous neighbourhood, and had easy intercourse with the interior by means of the Quiaport and various neighbouring creeks.

Mr. Hartwig, however, during his abode at Bareira, discovered facts which led him to suspect that the Mandingos had a design upon this territory, whose schemes were likely to oppose great obstacles to the establishment of a settlement there. Another circumstance also made it inexpedient to undertake a settlement among those people. Dalla Módu, son of Fenda Módu, the headman of Wonkapong, resided several years in the company's territory. After his power had increased, he fabricated a claim to the territory, and pretended to have received it from king Dom. His pretensions were clearly disproved; and, as he had repeatedly shown himself inimical to the company, he was ordered to quit the territory. As Dalla Módu was never favourable to the designs of the company, or the objects of the mission, his influence with his father, it was feared, would be exerted to prevent its establishment, or to hinder its success. The idea of this settlement was therefore abandoned.

The Susoos, on the Rio Pongas, next excited attention. Mr. Hartwig had resided among them for some time, and much expectation was indulged from the great event of the abolition of the slave-trade in this year. The river Rio Pongas had been one of the principal spheres of that trade on the coast; most of the principal traders were dead, or had left the station, and there was a large house then empty, suitable for two families, at the head

of the river, commanding a considerable district of the continent, and of the banks of the river.

An opportunity now offered itself of settling in a Susoo town, on the Rio Pongas, belonging to the father of a native youth, William Fantimani, who had been lately educated at Clapham, near London.

This youth, indeed, arrived from the Rio Pongas with his father's craft, in order to trade with the colony in country produce, and to invite the missionaries to accompany him on his return. His father had built a house with three large rooms, and offered, if the missionaries would settle with them and occupy that house, to surround it, for security, with a mud wall.

Some facts, however, were soon ascertained, which seemed to throw doubts on the eligibility of this spot as a missionary settlement. Fantimani received the missionaries with cordiality, and strongly pressed them to settle with him; but, as his town had lately been destroyed by fire, and consisted at that time of but a few houses, and he himself was no longer considered as a headman, but was subject to the authority of another, it appeared very doubtful whether a settlement, formed under such circumstances, would in any essential degree promote the objects of the Missionary Society.

There was then a disposition to delay the formation of a settlement for some time. It was considered that the abolition of the slave-trade would so entirely disturb the iniquitous order of things, and the wretched habits of the inhabitants on the western coast of Africa, that, when its salutary effects came to be fully experienced, in the introduction of security and industry in the place

of oppression and rapine, those very situations, which then presented formidable obstacles to civilization and the introduction of christianity, would not improbably become the most eligible for the purpose.

To some of the chiefs, and other natives, the proposals of the missionaries appeared unaccountable, and almost ridiculous. What they had hitherto seen of professed christians, had prepared them to hear with surprise a wish from any who bore that name to settle among them, not for the purposes of iniquitous, or even of lawful traffic, but to undergo the labour of acquiring their language, that they might instruct their children. The degraded feelings and habits, generated and confirmed by the slave-trade, rendered some of them indifferent to the instruction of their offspring. In other places, however, great pleasure was expressed at the proposal of the society, and, as Mr. Butscher remarks, "the Almighty Lord hath all their hearts in his hand. He can bring them to a better and saving knowledge, in what time and by what means he pleases. In the mean while, we have occasion enough to be thankful to the Lord, that he hath inclined the hearts of the chiefs to give us liberty to dwell in their country in safety."

A settlement of Europeans, formed for the purposes of benevolence and piety, at the very juncture when the law pronounced the settlements which had before existed on the coast, inhuman and criminal, naturally excited the suspicions of those persons who were most deeply interested in maintaining the traffic in the human species. The missionaries were accordingly represented as spies, sent to watch the conduct of the traders, and to

report thereon to the colony. It is pleasing to observe, that they conducted themselves with prudence and gentleness under these untoward circumstances.

Fantimani appeared, after a time, to be rapidly recovering his influence, and to be much respected among the neighbouring chiefs; the principal of whom, in the immediate neighbourhood of the Rio Pongas, Mongè Packe, received Mr. Butscher with much cordiality; and, with the prudence which looked like the counsel of a real friend, advised him to keep close to Fantimani, and since they had chosen to put themselves under his protection, to live peaceably with him, and not to give credit to the insinuations of such persons as might wish to excite discord between them and their protector. Fantimani's town was found to be considerably enlarged in size in the course of the next year after his proposal was first made. At the desire of the missionaries, he undertook to erect a house for the use of the mission. This house was thirty feet by sixteen, the middle part being occupied by a sitting-room, behind which was a store, and out of which, on each side, opened two small rooms, for the separate use of each missionary. This station, therefore, at length seemed desirable for occupation.

A second settlement was made, at the same time, at Bashia, some distance below Fantimania. It consisted of a factory, belonging previously to Mr. Gray, formerly acting governor of Sierra Leone, and which he transferred to the Church Missionary Society, free of expense, for the use of the mission. It was two stories high, and about sixty feet by twenty, built chiefly of country brick. The upper

story was neatly divided into six rooms. There were also four other houses belonging to the factory, as well as four grumettas, or servants' houses, with extensive gardens, containing abundance of lemon, plantain, pine, and other trees. "The whole place," says Mr. Renner, "we must acknowledge it, is a kind present from God to the mission; and we trust he will vouchsafe his blessing upon it, and make it both a hiding-place for us, and also a city which cannot be hid, from which may go forth light and truth to those who sit around in darkness and in the shadow of death."

The time of the missionaries was at first occupied in bringing the gardens and ground into some order; the fences having been much injured after the death of Mr. Gray. This occupation prevented them from immediately entering on their plan of instructing the children; but, in the mean time, they adopted the following rules for their domestic economy:—1. To hold divine service twice on the Lord's day. 2. To have no traffic whatever with the natives on the Lord's day. 3. To have family prayers, morning and evening, at seven o'clock; and to require the attendance of all persons connected with them, who understand English. 4. To hold a meeting for prayer in the German language, as being more familiar to them, on the first Monday of every month, for the success of the mission, and of all similar designs. 5. To receive the children of all the traders who wish to send them, on condition that their parents find them food and apparel.

In August, a respectable chief, Mongè Hate, residing about five miles from the north bank of the Rio Pongas, committed his eldest son, a youth

about fourteen years of age, to the care of the missionaries; and promised to entrust to them all his other sons, of whom he had many, if they should stay in the country. They also received three other children under their care.

On their arrival at the settlement, the brethren Butscher and Prasse, shortly before the death of the latter, proceeded to finish the house at Fantimania, in expectation of being soon joined by some of their brethren from the seminary in this country. It was their intention, also, to convert one of the buildings at Bashia into a school-house, and then to receive as many children as the natives and traders might be disposed to send; of whom they had already received several, besides Banga, son of Mongè Hate.

We left Mr. Nylander at the colony. He soon opened a school for the native children in Freetown, for which purpose the governor had appropriated a house, as the Maroon children at this time had no education whatever, there being no European teacher at Freetown, and their parents not choosing to send them to the schools of the settlers on account of some degree of enmity which subsisted between the Maroons and the Nova Scotians. Mr. Nylander, in the beginning of 1809, had baptized 26 children, besides a number of adult Maroons, and a Mandingo man and woman. Of the last-mentioned, Mr. Nylander says, "without doubt they have experienced the grace of God in their souls." Mr. Renner had also, during his previous stay at the colony, baptized 114 children and nine adults, amongst whom were six converted Maroons, three of each sex. Mr. Nylander instructed 30 Maroon, four native, and six settler boys, one

native man, and six adult Maroons, some of whom were married men. His time was so fully occupied with this care that he with difficulty discharged the duties of his ministry in a language not native, nor yet sufficiently familiar to him. On the school being committed to the care of masters sent from England for that purpose, he established a lecture every Wednesday evening, and made it his particular business to visit the criminals. "My desire, however," says he, "is to go among the Susoos, and to offer up my health and life among them in the service of Jesus." But the Missionary Society at home, while wishing him to cherish this desire, considered the post which he occupied too important to be abandoned, till a clergyman of right spirit could be found to succeed him, and felt that in continuing him in the service of the colony, they were accomplishing, collaterally at least, the immediate objects of the society.

As the number of missionaries in Western Africa was now reduced to three, by the dismissal of one and the death of a second; as it appeared expedient to occupy both the settlements at Bashia and Fantimania; and as it was almost necessary to release Mr. Butscher from his intended residence in the interior, the Church Missionary Society was induced to send out two other missionaries, even although no other country had yet received the benefit of their aid.

The two new missionaries appointed to Africa were Mr. Barneth and Mr. Wenzel, of Silesia. They were directed to proceed without delay to the Rio Pongas, that the whole body of labourers might occupy both settlements, in such a manner as might seem conducive to the success of the mission.

They were instructed to receive, in both places, all the children they could procure, and to make occasional excursions into the interior.

Mr. and Mrs. Wenzel, with Mr. Barneth, left this country in July, 1809, and arrived at Sierra Leone in safety the next month, after a pleasant voyage. They were detained in the colony till nearly the middle of October, principally by the indisposition of Mrs. Wenzel, Mr. Wenzel assisting Mr. Nyländer in the public service of the colony, he having suffered much from sickness during the fall of the preceding year.

On the death of the missionary Prasse, Mr. Butscher had, in April, 1805, left the settlement at Bashia to reside in that at Fantimania, the missionaries not judging it right to leave that settlement unoccupied.

The two new missionaries, Barneth and Wenzel, with Mrs. Wenzel, on their arrival at their destination, suffered greatly from the climate, and the repeated attacks of fever reduced Mr. Barneth so low, that he had scarcely arrived at his station on the Rio Pongas, before he was summoned from his labours to his eternal rest.

He was a faithful servant of Christ, a man of a peculiarly simple and affectionate disposition, whose eye seemed ever fixed on his great work, and the glory of his Master. His journals breathed ardent piety towards God, and fervent love towards man, and his surviving brethren bore the most honourable testimony to his character.

Mr. Renner wrote of him, "The last four days he was not able to speak; but we had full confidence that he was dying the death of the righteous. He was a lover of Jesus Christ; and an example

to believers, for with purpose of heart he cleaved to the Lord. The many tears which he shed in his sickness, while he lamented that he could not execute the work for which he was sent out, are as a blessed dew on the heathen among whom he died, and on the land which he was but permitted to see. The short time that he lived in the country, he was much beloved by the natives, and greatly respected by all who knew him. His failings shall be remembered no more, and his soul is among those who worship the Lamb for ever and ever." He died February 2nd, 1810, and was buried in the garden of the settlement at Fantimania.

On acquiring the settlement at Bashia, a school was formed, which was at first intended for the native children, but which afterwards included the children of the traders. The missionaries had confined their endeavours to the Susoos, but on application being made by the traders for the admission of their children, the directions of the Missionary Society were, "Take *any* children; do all the good you can; lay out your whole time and strength in instructing the ignorant, in reclaiming the wicked, in proclaiming the glorious gospel of the blessed God to every sinner around you. Make full proof of your ministry. To the Susoos, indeed, you are more directly sent, but if you can conciliate the traders by educating their children; if you should, by the blessing of God, establish any of these children in the faith, and so render them hearty friends of the mission, you are well employed. It is therefore hoped, that you will open schools for the instruction of all the children of every description, who can understand you." The children of the traders were entrusted to the

missionaries in order that they might receive an English education, and the children of the native chiefs were received with the same view; their fathers, in most instances, giving it explicitly in charge that they should learn nothing in Susoo, as they could acquire that at home, and even in some cases prohibiting their children from coming home, lest their conversation with their mothers in Susoo should retard their progress in "white man's book," to which they looked for establishing a superiority over others.

The first quarter of the year the number of children admitted was thirty-five, of whom five were mulatto boys, and nine mulatto girls, children of traders, and nearly half of them orphans. They were from five to nine years old. The remainder consisted of four native girls, sent to learn household work, and seventeen native boys, from six to fifteen years of age, more than half of whom were the sons of chiefs. In 1811 the number of children had increased to about 120.

Mr. Nylander also attended to the school at Freetown, which in 1810 had 150 children. The governor of Sierra Leone allowed to him the full salary of a regular chaplain, which was £300 per annum, a sum which enabled him to support himself and wife, without any assistance from home, so long as he retained that situation. Mrs. Nylander also opened a school at Freetown, in which fifty girls were taught to read, write, and sew. It was, however, only eight months that Mr. Nylander was privileged with conjugal happiness. The cause of the sudden death of Mrs. N. was a walk which she took into the mountains, beyond her strength in her then circumstances. As soon as she returned,

she began to complain, and under most tormenting pains lived but eight days longer, dying when only in the twenty-second year of her age, lamented by many on account of her usefulness in the colony. The death of this active and useful young woman was a serious loss. In addition to the schools adverted to, Mr. Nyländer and his wife had opened one in the evenings, which was attended by twenty-five young women, from sixteen to twenty years of age, but the death of his wife obliged him to relinquish this undertaking; nor could a suitable person for some time be found in the colony to supply her situation as school-mistress, especially as the salary allowed by the government, was not adequate to her proper support. A young woman, by name Ann Beberith, was eventually appointed to the vacant situation, on which Mr. Nyländer again entered into the marriage state, and made her his wife. He became extremely anxious to leave the colony, and engage in missionary work, but the constant expectation of the arrival of a chaplain, and the desire to serve the colony, induced the Missionary Society to recommend his continuance at Sierra Leone.

The Bible Society at this time made a grant of Bibles and Testaments for the supply of the wants of the colonists at Sierra Leone, and of the settlers and scholars on the Rio Pongas. This supply was found peculiarly valuable. "The word of God," writes one of the missionaries, "dwells now richly in our house: may it also dwell richly in our hearts, and creep likewise into the hearts of strangers." Another grant was shortly afterwards made to such an extent that few or none of the inhabitants of Western Africa, who could read the word of God, needed to be destitute of it.

The increase of schools, and some other circumstances, induced the Missionary Society to invite Mr. Butscher to spend a short time in England, that, by personal conference, they might more fully learn the state of the mission, and might adopt the most promising plans for its stability and extension. Previously to his leaving Africa he paid a visit to the father of two of the children at his school.

“For a considerable time,” he writes, “I had a desire to visit John Pearce, chief on the Rio Nunis, at Carcandy, whose two sons are in our school.

“In April an opportunity offered, which I embraced. After a voyage of four days, we entered Carcandy Bar; and having suffered from scarcity of water and provisions, we called at the first Paga town, close to the Bar. The place at which we landed was very muddy; but some of the Pagoes, well rubbed over with grease, carried us through the mud to the shore. They took us to a palm-tree, which was tapped in sixteen different places; a vessel being fixed to each hole, into which the palm-wine was running. After we had enjoyed the wine of this valuable tree, we were conducted to the town.

“After having spent about two hours in the town, we took our leave, and went on board our craft; and the day following arrived at a factory, called the Rowbocka, about a hundred miles up the river. The next day I visited John Pearce. He received me with great civility; and immediately ordered his people to catch four bulls as a present, which his people had to drive to Bashia by land, a journey of six days. Pearce was extremely happy to hear that his sons were making good progress in our school, and said that he would send

more of his children. I visited the white and black traders in the river, who treated me with the greatest civility ; although some of them suspected me to be a spy, rather than to be a friend."

Having resolved to return by land, in consequence of the bad state of the craft making it unsafe to return by water, Mr. Butscher relates that—

"After having had a restless night on account of the musquitoes, we left about eight o'clock in the morning, and walked about fourteen miles, where we cooked our dinner, and rested till two o'clock in the afternoon. It was extremely hot, and we expected a tornado that evening. Having now taken refreshment, we walked on till night prevented us ; and then took our lodging for the night under a few small trees, on two of which my hang-mat was fastened. The guide cut off small branches from the trees, and erected a kind of shelter on the east side in case a tornado should come on at midnight. True enough, a tremendous tornado rose : I left my hang-mat, and went under the shelter ; but, as we were fifteen in number, the hut could not shelter us from the violence of the rain, which continued about half an hour. Our fire was extinguished, and our provision and clothes wet : we all felt very cold, and were anxious to see the dawning of the day, and the rising sun.

"Before six o'clock we proceeded, in order to warm and dry ourselves by walking. Having again walked about fifteen miles, through a barren and rocky tract of land, we rested at a fine brook, and took refreshment. There we had the Cabatches to the west ; but saw not the least trace of Foolahs in the path : my guide, however, hastened us on our way. About fifteen miles further, we came to

a little valley, overgrown with bushes, through which runs a brook, where I wished to take our lodging for that night, on account of the bushes, to be preserved from the dew ; but not far off we saw traces of leopards, hyenas, elephants, and wild hogs, which had made a beaten path to the brook : the guide thought it, therefore, rather dangerous to stay there all night, and begged me to go on a little further ; which we did, and took up our lodging in the open air, where we spent a pleasant night.

“ Early on the following morning, we proceeded with a cheerful expectation of seeing a town about noon ; and, in walking rather hastily, I became very much fatigued, and was frequently obliged to lie down on a rock to rest and draw breath. At last a town appeared, which we entered : we rested there about four hours.

“ From thence an opportunity was offered to me to return home by water ; and, as I then was very much fatigued, I cheerfully accepted it ; and arrived safe, finding brother Renner, his wife, and all the children in perfect health.”

Mr. Butscher, on his arrival in England, brought with him the mournful account that, just before his departure, Mrs. Wenzel, after having been safely delivered of a boy, had caught cold, which brought on fever, and terminated in her death seven days afterwards.

Two other missionaries were sent out in 1811, the Rev. Messrs. Wilhelm and Klein, after they had been previously well-instructed in the art of printing. They took with them to the settlements a printing press, a fount of Roman types, and a quantity of printing paper, to be employed in pro

moting the objects of the mission, and supplying the different schools which were contemplated to be formed among the natives, with elementary books of instruction. Mr. Klein, previously to embarkation, was united in marriage to a niece of the Rev. Thomas Scott, who accompanied her husband and Mr. Wilhelm, to Africa. Mr. Wilhelm took Mr. Butscher's situation during his absence, and Mr. and Mrs. Klein settled with Mr. Wenzel.

The missionaries complained much that the temporal concerns of the missions, particularly the providing food for their numerous family, diverted them too much from their spiritual work. They had to collect their rice from various districts around. Nearly three months out of four of Mr. Butscher's time was thus occupied during the dry season, before his departure. The usual proceedings of the school were thus much interrupted, and the rainy season, which necessarily kept them at home, became the chief season for progress among the scholars. It was, therefore, determined to send out pious laymen, who had been accustomed to farming or to useful mechanical trades, to assist in the concerns of the mission, and to augment its influence upon the natives.

Mr. Butscher on his return accordingly took out with him three young men, by names Quast, Meyer, and Meissner, who had previously been placed in this country under proper persons to learn boat-building, rope-making, and smith's work. Mr. Butscher, during his stay in England, married an active and zealous young woman, and the three laymen followed his example; so that there were eight individuals who now proceeded to strengthen the mission, besides Richard Wilkinson, a native

youth, whom Mr. Butscher had brought over with him. This was a most important acquisition of strength, since there were previously but three missionaries and their two wives remaining, besides the two missionaries and one wife, who had shortly before sailed.

Nothing yet had been done by preaching, which should ever be the great means employed for the conversion of the heathen. It was supposed that the missionaries would have no hold whatever on the minds of the natives, nor any means of gaining their ear, and that it would be like casting pearls before swine, so debased were the minds of the people by the slave-trade, so suspicious was every one of the motives of the missionaries, so greatly did the slave-traders strengthen their suspicions, and show themselves in every way hostile to their plans, so absolutely incredulous would the natives be, as it was supposed, that any white man could come among them with the single purpose of conferring benefits on them. In spite of these difficulties, however, there is scarcely any room to question that preaching should have been employed much earlier than it was, although many allowances are, at the same time, to be made for the situation of the missionaries.

The schools were also very important in gaining over the young, who must ever be considered as the most hopeful class of society. The missionaries wrote on this subject :—

“ Whatever may become of these children hereafter, God only knows : but, thus much we believe, that lasting impressions will be made on their hearts of what they learn, and see, and hear. Nor let the hope die, that we shall be the means of

saving some of them. Their conduct, in general, and in a moral view, is as good as in any christian school of its nature can be. Decency and morality are enforced so far as human efforts can enforce them, and vice suppressed whenever detected; and, till now, (it is our great comfort,) no particular vice has sprung up among them, so as to grieve our hearts, or make us lament our undertaking. They are, to be sure, children of Adam, and by nature no good thing dwelleth in them; but unspeakable praise be to Him who is the chief manager of our salvation, that they are not worse; and as we altogether are but poor managers, it is by far better to cast the whole management of our children upon Him, who expressly says, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God,' and he will bless and manage them, so that they will find the way into his kingdom in heaven."

On the return of Mr. Butscher to Africa, in 1812, it was, however, charged upon him to communicate to the missionaries that, as they had by that time so far acquired a hold on the conviction of the natives, and that they had become sensible that the missionaries lived among them for benevolent and disinterested purposes, it had become full time for them to declare openly and plainly, though with prudence and love, the great truths of the gospel, and the messages of Divine mercy. Mr. Butscher and his brethren were urged to assemble the natives, and address them as soon and as frequently as possible, on the great topics of christian truth. The incessant occupation which the care of so many children, entrusted to them to learn "the white man's book," had occasioned the missionaries,

having retarded their acquisition of the native tongues, their deficiencies in this respect were recommended to be supplied by means of some of the elder and very promising pupils, who could act as their interpreters. Orders were also given to Mr. Butscher to direct his brethren to erect in each settlement, as soon as practicable, a house of worship, appropriated solely to that object, and not to be employed as a school-room, or for any secular purpose. The churches were also ordered to be built of a form different from that of the buildings which were used for religious purposes by either the mohammedan or pagan natives.

Mr. Butscher and his valuable company set sail from England in the brig *Charles*, captain Graham; but the vessel unhappily got on shore off the river Gambia, on the coast of Africa, and was lost. The following, with a few abridgments, is Mr. Butscher's affecting, heart-rending account:—

“January 5th, 1813, soon after day-break, we saw Cape Verd. About eleven o'clock in the forenoon we passed the island of Goree, bearing N.E. by E. distance nine or ten leagues. We had then fine weather, and favourable wind, and I was in good hope to be in the Rio Pongas in three or four days. But the ways and thoughts of God are not ours. About 11 o'clock in the evening, being dark, and blowing rather fresh, we struck upon a reef of the Tongui Rocks, about five miles distant from the land, and about twenty miles to the south of the Gambia river. The sails were immediately shortened, yet she forged ahead, and beat over the first reef. The captain, then, thinking she was clear, made sail; and having sailed about a cable length further, she struck again upon a very hard rock,

but made no water. The boats were launched, and all the spars were made into a raft, to carry out our best bower anchor, in which we succeeded, and hove the ship eight or ten fathoms a-head. The tide being then ebbing, the watch was sent to rest till flood-tide. It blowing then fresh from N.N.E. the spindle of the rudder broke.

“It is almost impossible for a person who has never been in a similar situation, to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened to get on deck, to escape death; some half naked, others, lightly dressed. It being then dark, and the vessel beating violently upon the rocks, we expected every moment that she would go to pieces. I spoke, and exhorted those around me to commit their souls to our blessed Lord and Saviour, who alone is our all-sufficient righteousness before God; and, taking my wife in my arms, I said, ‘My dear, look unto Christ our Saviour. Perhaps, in a few minutes, we shall be before his throne, where we shall part no more, but be with him for ever:’ upon which she said, ‘The Lord’s will be done!’

“Jan. 6th, soon after day-break, we saw the land, and our hearts rejoiced; but our vessel lying then in a distressing situation, captain Graham thought it prudent to send the long-boat, with the mate, two seamen, and three passengers, one of whom was Richard Wilkinson, who, being a native of Africa, was supposed to understand the language of these natives. These persons were sent on shore to treat with the natives, whether or not part of our cargo could be landed, by which means our vessel would

be lightened, and got afloat. About fifty of them soon surrounded the party. Richard Wilkinson addressed them in the Susoo, Bagoe, and Salamah languages, but could not make himself understood. Finding, at length, that they were Mandingos, he began to converse with them in that tongue, and entreated aid in their misfortunes. One of them replied, 'Friend, though you are in distress, yet we will take you and all your company to the king; for our law is, that every vessel which is stranded here belongs to our king.' They immediately seized the boat, with an intent to detain them as prisoners; but our people being armed, and putting themselves immediately into a posture of defence, the natives became alarmed, and ran into the bush, except one, who levelled his gun at one of our men; but when he saw that one of our company took a similar aim at him, he also ran towards the bushes: and thus our people found time to jump into the boat, and to return to our vessel. One of the natives was on the point of running Richard Wilkinson through with a large knife, but decamped, on Richard's presenting a pistol to his breast.

"Jan. 11th, we kept the pumps continually going. Captain Graham asked me to-day, whether I would not go to Goree in one of the craft which we had with us, in order to obtain some assistance from that island, and, if possible, to get such a vessel from thence as would take in all the cargo of the brig Charles. I readily complied with his request, and on the following day, the 12th, I set sail in one of the said craft, laden with some of the brig's cargo, and in company of my wife, Mr. and Mrs. Quash, and Richard Wilkinson; and with a letter from captain Graham to the commandant

and merchants at Goree. In the first two nights we had heavy showers of rain ; and, for one day and two nights, we tasted nothing warm ; and being all wet, I was apprehensive that some of us might suffer from sickness, especially my wife, who was far advanced in her pregnancy, which made me sometimes rather low spirited : but blessed be our gracious God, that he has given me a wife supplied with faith and fortitude, by which she is able to comfort me !

“ On our passage to Goree, the wind being contrary, and the craft deeply laden, she would hardly sail. We, however, reached Goree on the 16th. On our arrival, I went immediately to Mr. Carew, a respectable merchant, with whom I was before acquainted ; and to the commandant, to whom I presented the letter from captain Graham. To Mr. Carew, I delivered the goods which I brought from the brig Charles. He told me that there was a brig, called the Neptune, in the harbour, the commander of which, captain William Gibson, of Whitby, would, very likely, be willing to go in his brig with me down to the Charles, to save her cargo, if possible. Mr. Carew, therefore, sent for captain Gibson ; and, having informed him of the distressed state of the Charles, he consented to go with me in his brig, to her relief.

“ On the same day I arrived in Goree, I left it, and sailed with captain Gibson, in the Neptune, toward the Charles. On the 18th we came in sight of her ; and, being about six miles distant from her, we fired a gun, expecting to be answered. No answer, however, was given ; but we saw two small craft, the one lying alongside the Charles, and the other about a quarter of a mile from her. Being

then nearly calm, captain Gibson took the Neptune's boat and two of his men, and I went in company with him, towards the Charles. On coming within hail, we saw she was surrounded by the natives, all employed in discharging her cargo, but could not see any white man : supposing, therefore, that the natives had taken possession of her, we would not venture to approach nearer, but went to the craft that was about a quarter of a mile from her. This proved to be one which met me in the way to Goree, and to which I gave a note to captain Graham. The people on board this vessel informed us, that the natives had killed captain Graham and one of the passengers, and had taken possession of the Charles four days before ; the rest of the passengers and ship's crew having fled to Goree in those two craft which were lying near the Charles when I left her for Goree. The craft then lying alongside the Charles, had been pressed by the natives to assist them in discharging the cargo ; and they advised us to return to the Neptune as soon as possible, otherwise we might share the same fate as captain Graham and the passenger. Captain Gibson and I readily took the advice of these people, and pulled toward the Neptune as fast as we could ; and I firmly believe, that if Providence had not interposed, we should certainly have fallen a sacrifice to these barbarous natives. Having reached the Neptune, we set sail for Goree.

“Toward evening we met two Goree craft, and asked them to what place they were bound ; they said they had been in the river Gambia, and were informed that the natives had killed the captain and one of the passengers of the Charles, and had taken possession of her ; adding, that it was their

intention to go and retake her, and to save the cargo. We told them that their undertaking was connected with great danger, as the natives were very numerous about the Charles; but they replied that they should retake her without the least danger, being about forty men in number, and well armed. They strongly urged captain Gibson to follow them with the Neptune, as the appearance of a large vessel, they said, would frighten the natives, so that they would leave the Charles without resistance. To this captain Gibson agreed. Toward the approach of night, we all cast anchor at such a distance that the natives could not see us from the main land, and it was then unanimously agreed that the Charles should be retaken early the next morning by the two Goree craft, which could approach within gunshot of her.

"Jan. 19th, after day-break, one gun from the Neptune was put on board one of the Goree craft, which was to proceed near the Charles, and to fire, yet without ball, merely to frighten the natives; the Neptune was to follow as near as possible, to give likewise a blank cartridge or more, if necessary. But the craft, coming near the Charles, followed by captain Gibson in his long-boat, perceiving that she was abandoned, took immediate possession of her, and employed the crew in filling one of the craft with the cargo of the Charles. Captain Gibson returned in his boat. He had scarcely reached his brig, when he perceived that the natives were again gathering themselves together, to endeavour to attack the Charles. He fired, therefore, four guns from the Neptune, which had not the desired effect. He then went again toward the Charles, but first to one of the Goree craft; and was there informed.

that about four hundred natives, in a fleet consisting of twenty canoes, had taken possession of the Charles, had made twelve of the Goree people prisoners, stripped them naked, carried them on shore, put them in irons, and led them to the king, who resides about twenty miles from the sea-shore. Captain Gibson proceeded to the Charles, and perceiving that she was again abandoned, went on board of her, took one puncheon of rum in his boat, and returned to his own brig.

“During my absence from Goree, many of its inhabitants thought it highly probable that captain Gibson and myself might share the fate of captain Graham and Mr. Heard. This, it may be easily conceived, rendered my companions, and especially my dear wife, extremely uneasy on my account. They rejoiced, therefore, very much, when they saw me again in safety in the midst of them, on the 27th January.

“The lay brethren saved the greater part of their private property; but, as it was supposed to have been insured, the merchants agreed that it ought to be sold for the benefit of the underwriters.

“It appearing, however, afterward, from my papers, that the private property of the lay brethren was not noticed as insured, they were allowed to retain it, and this tended much to satisfy all minds. By this, however, I was myself no great gainer; for, as I am rather an old servant of the society, I have but little of my own, and almost all that I received from the society during my late visit to England was insured; so that I was even obliged to pull off some clothes from my body, besides giving up my new watch, to be sold, for the good of the underwriters. I kept, however, two

old good suits of clothes, till the auction commenced, which, I think, was more than the apostle Paul retained when he suffered shipwreck. Oh, may I always humbly and simply depend on the Lord! For then, according to his promise, I may be sure of food and raiment.

“On the 5th instant, Mrs. Meyer was taken ill with a fever. In the morning of the 9th of February, between seven and eight o’clock, she fell asleep, as I trust, in the Lord.

“I then hastened to bespeak a coffin—an article which sometimes cannot be procured; and when it was finished, we buried Mrs. Meyer, between three and four o’clock in the afternoon. The commandant, with his officers and soldiers, besides many of the inhabitants, attended the funeral.

“The human heart may ask, ‘Why the Lord has saved us, nine persons, from the brig Charles, in a most wonderful manner, and brought us safely to this place in good health, only a few days’ voyage from the place of our destination, and yet has suffered one of us to die before we reached the end of our journey? Could he not have detained such a person at home, and saved the great expense which she has caused, by apparently coming here merely to die? Perhaps many of God’s poorest children have, from the most pure motives, cast in their mite toward these expenses, and yet to no purpose. Why does God act so contrary to our views and expectations?’ And, with Judas, it may perhaps be asked, ‘Why was this waste of ointment made?’ My answer to the above questions is: ‘We are not the counsellors of our heavenly Father, but only his adopted children, and that merely out of pure mercy, through the redemption

of Christ ; and if we attain that state of perfect felicity in Christ, in which I trust our deceased companion is now, we shall then know and understand why God has acted so contrary to our intentionally good designs, and shall surely find cause to praise him for those very dispensations of his providence which now thwart our desires and expectations. Let not, therefore, his mysterious ways discourage us ; but, faithfully persevering in doing good to all men, with simplicity and singleness of heart, fearing and loving the Lord, let us work while it is day, for the night shall come when no man can work."

It will be remembered, that Mr. Butscher, with his companions, was shipwrecked also on his first voyage to Africa, on the coast of Ireland. Such trials of faith and patience commonly attend the early stages of those designs to promote the Divine glory, which become in the end permanently successful.

The entire company shortly proceeded to Sierra Leone, in a Spanish vessel, which was hired to convey them thither. During the passage, Mr. Quast was taken ill of a fever, which put an end to his course just about an hour before they came to anchor in the Rio Pongas. His corpse was carried ashore and properly watched during the night, while Mr. Butscher, at a late hour, set off on foot to his brethren at Bashia. The next morning he brought back Mr. Renner in a canoe to read the funeral service over their departed friend, and afterwards delivered Mr. and Mrs. Meissner, Mr. Meyer, Mrs. Quast, and Richard Wilkinson, into the care of Mr. Renner, who proceeded with them to Bashia.

John Quast had been instructed in the smith's trade, and his services appeared peculiarly necessary in the erection of a new settlement. It pleased God, however, to remove him, as was trusted, to a better world, while he further tried the faith and patience of the church below.

A still more trying and melancholy circumstance occurred shortly after their disembarkation, in the death of Mr. Meyer, who had manifested a worldly and dissatisfied spirit. His evil temper appears to have caused or aggravated an attack of fever, under which he fell, after an illness of three days.

Mr. Meissner, the third and remaining layman of this party, lived but a few months, and Mrs. Quast also died speedily after the decease of her husband, on her return to England.

The laymen and their wives, six in number, who accompanied Mr. Butscher from England to Africa, were thus reduced to *one*, within eighteen months. "What can we say," writes Mr. Renner, "who are but of yesterday? The Lord is mighty in battle, but we know that he is also mighty in truth, love, and mercy; and he makes no mistake in sending the messenger of death to Mr. and Mrs. Quast, Mr. and Mrs. Meyer, and Mr. Meissner. The dead cannot praise Thee, but the death of the dead must and doth praise thee, thou King over life and death. Spare us, good Lord, and save thy people, in a dying hour, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever."

Mr. Butscher found, on his arrival, that his brethren had, during his absence, been agitated with many fears, and had to encounter many trials on account of a war between the Foolahs and Susoos,

which seemed for a time to threaten the existence of the settlements. They had had, besides, no small difficulty in conducting themselves in such a manner as to avoid the consequences of the ill-will of persons, whose interest it was to misrepresent them to the natives, and who had incited the chiefs to call a palaver, or public assembly, to discuss the expediency of requiring the missionaries to leave the country.

Mr. Renner wrote home, just before Mr. Butscher's arrival in the colony, to the following effect:—

“The 14th of October was a day of great confusion and terror to many in this country. The voice of war sounded through towns and villages; and soon it reached our place, and put us first in confusion by seeing brother Wenzel's children coming to us, who could hardly breathe for running. The first report was that the Foolahs were attacking Fantimania. Our grumettas went immediately into the canoe, to the assistance both of brother Klein and Fantimani. The women were flying in all directions, with their baskets and iron pots, and hurried over the river with all speed.

“I soon got a note from brother Klein, saying, that the Foolahs had burnt four towns, and that it was expected they would come down further, and that Fantimani advised him to move to Bashia for fear of trouble. I wrote back to him, that our canoe had gone up, and was at his service; and, as he could not move all his things at once, he might have one of our grumettas in the house and come down to Bashia. Mr. and Mrs. Klein came hither accordingly in the evening. The next day, the good news came, that the Foolahs had withdrawn,

after having burned the towns, killed some of the Susoos, and carried off others as captives. Our friends moved up to Fantimania again.

“After some days, the head people and almost all the Susoos hereabout, assembled at Domboronshe, about fifteen miles distance from Bashia, to talk about the last event. Mongè Fantimani, of Sumbure, was found to be the cause of the war. By the general voice of the people he was to be put to death: but Mongè Koore said they should not kill him, but keep him as a prisoner, in order to obtain all the evidence, and find out the instigators of the whole business. I have seen Fantimani there, and the man begged of me an Arabic Bible, which, considering him as a headman of great influence, I could not well refuse: but now we see him taking the Bible in one hand, and the sword in the other to cut our throats.

“After one trouble is over, another makes its appearance. The rumour is all over the country, that the Foolahs are coming again, and that they are encamped about thirty miles from Bashia. The Susoos are preparing themselves for battle. Our determination was, that, if the war was renewed by the Foolahs, we would move down the river; and God would then further direct our steps. To accomplish this, we borrowed a sloop-boat, and a large canoe; and, having two or three canoes of our own, we thought this sufficient for the removal of ourselves, children, and property. Property! ay, there is in reality not ten dollars’ worth of property in the store at this time; so that we had only to move our lumber, and some misshaped apparel of different descriptions.

“Wishing success and prosperity to this country,

and to our endeavours and settlements therein, it is scarcely possible to bring myself to leave the place before we see the Foolahs actually setting fire to it.

“I am about to go to Sierra Leone to look for brother Butscher and his wife. We are out of every thing; and if I do not meet him in Sierra Leone, it will be a great disappointment to me and to us all.”

Mr. Butscher found that during his absence, only one of the children had died; the rest still remained in the settlement at Bashia. The following extract of a letter from a most worthy and simple-hearted woman, the wife of the missionary Renner, a woman of colour, contains an affecting statement of her conduct and feelings toward the children. It is addressed to the Rev. Josiah Pratt, at that time secretary to the Church Missionary Society, and is of a character which will induce females to enter into her feelings:—

“I am not, sir, personally known to you, but so much you know, that I am in the service of the mission, and that God has cast my lot in a fair place. I am not only happy in having a good husband in Mr. Renner, but feel myself very happy to be in a way where I can serve God and the cause of Christ. My situation can lead my soul to work out my salvation with fear and trembling; and the same situation affords me the means to do good to others—to teach children the fear of God; to impress into the minds of those female children about me, to be chaste, decent, and honest; and to show them such necessary works as are needful for females brought up in this country; and such virtues as I practise myself are not hard for me to

teach these children. I like children, and the children in our house (I must praise them) like and regard me as their mother. It goes now in the fourth year that I am in the country and the society's service, in a busy and large family ; but I am not yet tired of it : and while God upholds my feeble frame, I like to stir about and sit down with my girls, and do for them as much as I can."

The following account of one of the little African girls, named Julia, in the schools of the settlements, pleasingly displays the opening of the young mind to gratitude and the fear of God ; it is written by the missionary Klein :—

"In our first conversation with Julia, she told us, she would believe whatever God commanded. She has given us many pleasing proofs since, that these were not vain words. We hope that the Spirit of God influenced her to make that resolution. We shall mention a few things which seem to prove that she is influenced in her spirit and conduct by the truths which we teach her.

"She sometimes goes to the brook to wash ; and the women whom she meets there, urge her to give them soap, and sometimes proceed to blows because she resolutely refuses them. On one of these occasions, a girl struck her, and challenged her to come from the water, and she would fight with her. She answered, 'No, I shall not fight : I fear God.' 'What have you to do to fear God?' said the girl ; 'he is not here, he is above.' She replied, 'You think God does not see you ; but he does : he knows all you say and do.' Another time, two women urged her to give them soap, and to steal butter, &c. from us ; and to bring it to them, and they would give her fruits. When they had wearied her with their solicitations, she said,

‘When I die, and God talks with me about stealing, what can I say? And when I burn, what can I do then?’ This silenced them: they spoke not another word.

“One day, Mary, our little girl, who is a pleasing child, but rather sickly, came running to my wife, and told her that a boy in the yard had quarrelled with Julia, and struck her: ‘Well,’ said my wife, ‘did not Julia strike him again?’ ‘No,’ said Mary: ‘she said she feared God.’ She told her, that afterwards he followed her into the kitchen, and struck her again; and that Julia observed to him that she would leave it to God.

“Some time ago, Mary saw, at Mr. Wenzel’s, a picture of our Lord hanging on the cross: she was often talking of it to Julia, who lamented much that she had not seen it. As they have no idea of worshipping images in this part of the country, I thought it would have no ill effect to show her one which I had. She expressed great delight when I told her she should see it: but when she fixed her eyes upon it, she sat silent for some time, and began to moan and sigh, and at length burst into such a violent fit of weeping, that it was with much difficulty we could pacify her: of course, we explained to her and the rest, as we had often done before, why he suffered. Afterwards she sat very thoughtful, now and then uttering such expressions as these: ‘Well, I will never leave these people when I am grown: I will always live with master and mamma!’”

Leave was at length granted by the Church Missionary Society, to Mr. Nyländer, to relinquish his chaplaincy at Sierra Leone, as his heart appeared to be intensely fixed on labouring among the natives. Mr. Butscher, shortly after his return

to Africa, took Mr. Nyländer's situation; Mr. Nyländer proceeded to the Bullom shore, where he erected a third settlement at Yongroo. He had previously composed a Bullom grammar and vocabulary, composed evidently with much skill and labour, and had translated a few chapters of St. Matthew's gospel into the Bullom tongue,—indications of an industrious and persevering preparation for his establishment among that people, while under circumstances of great bodily infirmity.

Yongroo contained some hundreds of inhabitants, all pagan, and in determined hostility to mohammedanism. They expressed themselves well satisfied with Mr. Nyländer's settling among them, and promised to commit a number of children to his care. These settlements were considered as settlements for training up, in succession, African youths, who might fix themselves in all parts of the interior, and there spread the knowledge of letters and of religion.

About a year after his settlement, Mr. Nyländer relates the following awful instances of superstition, to which he was witness :—

“How great the ignorance and superstition of the Bulloms are, struck me very much when I saw a crowd of people assembled, offering sacrifices to a cannon ball and three decanter stoppers, recommending themselves and their children to the favour of that evil spirit of whom the ball and stoppers were the representatives !

“They say, like the roman catholics of their pictures, that when they address the ball and glass stoppers, they speak not to them, but to the devil that lives in the bush (woods).

“They sometimes pray to God, as they say; but

even that is done with superstition. I saw an old man at prayers, solemnly kneeling down before his house, with a brass pan before him, wherein he had laid some pieces of gold, two rams' horns, a piece of iron, and two swords. He said he had been praying to God; and, as God did not require any sacrifices of him, he laid these things down before God, and asked him to bless him and all his people. I told him, that God is well pleased with the prayers of people, and that he is ready to do them good: but that he is displeased with his presenting him gold and goats' horns. 'When you are at prayer,' said I, 'God does not look upon your gold, but upon your heart. He knows what you think: he hears what you speak. He knows for what reason you put down the horns before him; and does not bless you because you show him a few pieces of gold.' After a short conversation, he said, 'I know dat; but I no sabby (know) book: de reason I do so: dis my country fashion, and I am too old now for to learn book.'

Further instances of superstition were, on a subsequent occasion, given by Mr. Nylander:—

"One day," writes he, "a man brought a gregree* to one of my scholars; 'which,' said he, 'your brother has sent you, to hang before your breast, that no shot may hit you when you go to war.' I happened to be present, and said, 'This is a very poor preserver! If you have nothing else to stop the shot, this piece of leather cannot do it.' We agreed to try. The gregree was fixed to a tree, which was supposed to be the man whom it was to protect; and the boy, whose preserver it

* The word "gregree" is probably a corruption of a Persian word, which signifies a charm or incantation.

was to be, fired at it with small shot: all the shot struck into the tree: the messenger rejoiced that the gregree had received no damage. I said, 'The gregree was appointed, not to preserve itself, but the man on whose neck it was to be hung; and the tree was supposed to be the man.' However, we agreed upon another shot, and the gregree was hit. We then cut open the leather, and found the piece of paper written in Arabic, (which I enclose herewith,) wrapt up in a small scrap of cloth, well rubbed with some sort of grease, and covered with thick leather, which, perhaps, might prevent a shot from penetrating. Our shot, however, went through.

"A Krooman, being present, said, 'Oh! Mandingo gregree no good. Me sabby fetece he pass 'm too much.' (I know a preservative far beyond them all.) His fetece was tried in the same manner, and was shot through.

"The king was alarmed at the firing, and came in haste with some of his people, to see what was the matter; when he was informed of the whole.

"A mohammedan from the neighbourhood was also curious to know the reason of firing guns. I said we had tried a Mandingo gregree, and proved it to be good for nothing. He said, 'The gregree is good; only it is not appointed to prevent a shot, but merely to preserve the possessor from bad people:' but he had a gregree, he added, which if I ventured to shoot at, my gun would burst. He came within a few days to have his gregree tried. I said, 'Friend, without taking the trouble to try your gregree, I know it is good for nothing. It is not worth the powder that is wasted by firing at it.' 'Aha!' said he, 'you fear my gregree break your

gun.' 'No,' said I; 'it is only pity for my gun-powder: however, if your gregree be so good as you say, hang it round your neck, and stand before me: let me fire at it.' 'I did not come to fight,' said he, 'but that you should fire at my gregree as you did at the other man's. I know my gregree is good. God lives in it.' 'What sort of a god is that, who can live in this piece of leather?' 'No,' said he, 'God's name is there.' I asked him if he could read Arabic: he said, 'No.' I then said, 'God forbids us to make any sort of gregree at all, or to depend on any thing for help but himself; and he commands us, Thou shalt not use my name for nothing, or in vain; and, as you write God's name a hundred times on a piece of paper, and then say, This paper is my God, it will keep me from all harm, God is angry with you: he hates your gregrees. But if I fire at your gregree, and hit the stick it is fixed on, will you then throw away all your other gregrees, and come to me, and learn to read God's book, and find the way to heaven?' The man was perplexed, and had nothing more to say; but went home with his gregree."

Mr. Butscher, on his return to Africa, carried with him an investment to the amount of nearly £3000, to enable him to treat with an occupant of about fifty acres of land, for the transfer of the same to the society, to erect upon it a fourth settlement. The name of Gambier was to be that by which it was to be called, in token of respect for the noble president of the society. The negotiation was concluded, after some delay, and Mr. and Mrs. Klein took charge of this new settlement.

It was felt that this must be the limit of the settlements which should be formed in Western Africa

for some considerable time; nor was it without much effort that so great an expense was incurred as was involved in the procuring and maintenance of four settlements.

On Mr. Nyländer's removal from Sierra Leone, the colony was left for some time without a chaplain. "The prospects of success," wrote Mr. Nyländer, on leaving this station, "are, perhaps, more promising than ever they were before; and I believe that a regularly ordained, steady, and pious clergyman of the established church, may do a great deal towards propagating christian knowledge in and around the colony." No such person could, however, be found willing to leave England; and the Church Missionary Society, at length feeling the great and increasing importance of that station to its endeavours on the coast, authorised their missionary, Butscher, under certain conditions, to accept the office, if he should deem it expedient to do so. After much anxious consideration, Mr. Butscher determined on occupying the station.

It is with pleasure that we can advert once more to the Rev. Peter Hartwig, one of the two missionaries who were first sent out to Africa in 1804. After having been for many years separated from the Church Missionary Society, on account of impropriety of conduct, in 1814 he expressed sorrow and contrition for what was past. While the other missionaries were delayed and impeded in the acquisition of Susoo, by the necessary instruction of the native children in English, Mr. Hartwig, in his wanderings, had acquired a good knowledge of that tongue, and being competently acquainted with the original Scriptures, he was at length settled at Gambier, in the capacity of interpreter of Susoo,

and translator of the Scriptures. The Church Missionary Society confirmed this appointment, and instructed him to prepare elementary books and the New Testament in Susoo with all convenient dispatch, in which capacity he was to receive the salary of a missionary, so long as he conducted himself well; but they refused to receive him into the relation of a missionary, until, by a course of consistent conduct, he could re-establish his character in Africa. It was hoped, that the recollection of his past errors, and of that occasion of reproach which had been given by them throughout the coast, would redouble his vigilance, and stimulate him to improve, to the highest purpose, that knowledge of Susoo which he had acquired.

Undaunted by the great mortality and constant difficulties to which missionaries in Western Africa had been exposed, in dependence on Divine aid, a fresh supply of labourers was again sent out in 1814. Seven persons connected with the Church Missionary Society embarked on board the Aildding, captain Gilson. These were, Mrs. Hartwig, who had returned to England in 1806 for the restoration of her health, and who had been hitherto deterred from returning to her husband by his habits and conduct; the Rev. Mr. Sperrhacken, a Lutheran clergyman, with his wife, to whom he was united on the day upon which they set sail; Mr. and Mrs. Hughes, schoolmaster and schoolmistress; Mr. Jellorum Harrison, a young African; and Thomas Morgan, a native boy, committed to the care of the Church Missionary Society by captain Maxwell, the governor of Sierra Leone. The reply of the party to the instructions given them, was delivered by the Rev. Mr. Sperrhacken in the name

of all, and displayed a firm and determined desire to engage in the truly perilous work.

Mrs. Hartwig's return displayed great christian courage, and a correct sense of duty. She sacrificed the comforts of an honourable and useful station, and encountered again the perils of a climate which had before driven her from Africa, in the hope that she might be the means of confirming that penitence which her husband expressed for his past errors. In a letter to the Church Missionary Society, immediately before her embarkation, she writes—

“ I desire to express my unfeigned and heartfelt gratitude to Almighty God, who, in his mercy and long-suffering, hath been pleased to reclaim Mr. Hartwig, and to bring him back again to the service of the mission. As a wife, I am bound to hasten to his assistance in the glorious work; and although I seem to be going out more from a sense of duty to him, than from fervour and zeal for the cause of the Africans, yet I hope and trust that this spirit will still be enkindled in my breast, and that I shall count my life not dear, so that I may be made the honoured instrument of leading them to the Rock of Ages, and to the Lamb of God who taketh away the sins of the world. It is this, and this only, which can compensate for the sacrifices which I have been called to make, in quitting once more my native land, and for dissolving that tender and powerful union which binds and connects the various circles of social and domestic life.

“ Should sickness, pining sickness overtake me, as it hath formerly done on the coast of Africa, it would probably be right that I should return to this country, rather than fall a victim to the

unwholesomeness of the climate, as my constitution, I fear, is not better, but rather worse able to sustain repeated attacks of fever, than it once was.

“ I go, gentlemen, or desire to go forth, leaning only on the arm of Omnipotence, knowing that the Lord is my refuge, and that he will never leave nor forsake me. If I am enabled to assist Mr. Hartwig in any way, and to promote the noble work for which we at first embarked, all will be well: and, while I would humble myself in the sight of my Divine Master, for his having chosen me to be the feeble instrument for diffusing good among the poor dear Africans, I would desire to give to him all the glory.”

Mr. Jellorum Harrison, the African youth before referred to, left the Rio Pongas several years before with the Rev. Mr. Brunton, whom he accompanied to Karass, in Russian Tartary. On the death of Mr. Brunton, he came back to this country, and was committed to the care of the Church Missionary Society, by the Edinburgh Missionary Society. He afterwards qualified himself to take the office of schoolmaster in the settlements, and returned to his native shores with the settled purpose of devoting himself to the best interests of his country.

These seven persons sailed from Deal on November 28th, 1814, and safely arrived at Madeira after twelve days' further sail. Passing the Canaries with a very strong breeze, they were near being run down by another vessel, but were mercifully preserved, as they had also been on leaving Madeira, where, through the violence of the gale, some of the convoy were driven on shore, and left behind. They were detained a week at Goree, by the business of the vessel, and arrived at Sierra Leone in

safety in the middle of February. They were received, on their arrival, with cordial affection by Mr. and Mrs. Butscher, and by Mr. Renner and Mr. Wenzel, who were lately come to the colony from the Rio Pongas, and they were greeted the next day by Mr. Nyländer, who paid them a visit from the Bullom shore. It was arranged that Mr. and Mrs. Sperrhacken should proceed to the Bullom shore with Mr. Nyländer, who proposed that Mr. Sperrhacken should keep an English school morning and evening, while he himself taught Bullom in the afternoon. Mr. Hughes was immediately to enter on his work as schoolmaster. The young Harrison was first to pay a visit to his relatives, (who he found were yet living,) and was then to enter on his employment of teaching. The settlers began eagerly to press Mrs. Hartwig to open a school again for their female children, who stood in great need of instruction; but her whole attention was, for the present, occupied by her afflicted husband, who had, alas, arrived in the colony far gone in the dropsy.

The Rev. Mr. and Mrs. Davies were fellow-passengers in the Ailiding, having been sent out to Sierra Leone, by the Wesleyan Missionary Society: their cheerful, sociable, and christian spirit, had contributed much to the comfort of the missionary party.

The Rev. Mr. Schulze, a second Lutheran clergyman, was to have accompanied this party as a missionary of the Church Missionary Society, but was prevented by the young lady, whom he had promised to marry, not arriving in England in time. On January 3rd, Miss Davis arrived, through the good providence of God, in safety; but no

convenient opportunity offering previously, they had to submit to an anxious detention in this country till June 22nd, when they embarked on board a small schooner, and arrived in safety at the colony in the month of August.

The missionary force in Western Africa seemed now once more strong. There were Messrs. Renner, Nyländer, Butscher, Klein, Sperrhacken, and Schulze, as missionaries, with their wives, Mr. Wenzel and Mr. Wilhelm, also missionaries, Mr. and Mrs. Hartwig, the widow of Meissner the mechanic, and Mr. and Mrs. Hughes, schoolmaster and schoolmistress, besides the African youth Harrison, and Mr. and Mrs. Davies, of the Wesleyan Missionary Society. The Church Missionary Society possessed also no less than four settlements.

These promising appearances, however, speedily passed away, and a fresh series of heavy calamities befel the mission.

Scarcely had Mrs. Hartwig arrived again in Africa before she was deprived of her husband by death. Her own communication of the painful intelligence to her friends in England, will be the most suitable statement of the event which we can make :—

“The event is over, and my partner is no more ! A week had hardly elapsed after his arrival before he was removed to another, and, I hope and trust, to a better world. I thank God that I was brought hither just when I was, and that I was permitted once more to behold his face in the flesh ; and although I was brought hither to close his eyes in death, I can never, no never, be sufficiently thankful to that all-wise and gracious Providence which overruled and directed things as they were, and that

enabled me to contribute in any measure to my dear Peter's comfort for the few last days and hours of his life.

“On Wednesday evening, February 22nd, just after sunset, he was brought ashore; weak and almost helpless. Yet I am thankful, and consider it a privilege, that I was allowed to receive him, even in that state, and to wait upon him, and to render his last days somewhat more comfortable. Our meeting seemed to revive his spirits; and he was very cheerful and happy for the first two or three days, though so weak (his bones almost cutting through his skin, and his body greatly enlarged with dropsy) that it was as much as a man could do to lift him in and out of bed. He was enabled to converse with me a little, but said, as he could not talk much, he would tell me all when he got well. His appetite was pretty good, and he took nourishment from my hands with a pleasure which he could hardly express. He often acknowledged the goodness and mercy of our heavenly Father in bringing me over again to this land, and said, he thought I was sent as an angel from heaven. Indeed, his situation was truly deplorable when Mr. Renner found him, being destitute even of the common necessities of life; so that he rejoiced in God, who had sent him a deliverer. At that time he was in the Mandingo country. He caught a bad cold last August in the Gambier settlement, the house having a bad roof, and being exposed to wind and rain; from which time he began to be ill: and, having formerly derived benefit from a mineral water in the Mandingo country, he went thither in hopes that he might again obtain relief. But, alas.

he had hardly drunk of the water before he became so ill, that he was obliged to remain there.

“On Friday the 24th, a medical gentleman saw him, and said he was too weak to undergo an operation, as he might sink under it: he therefore gave us a prescription which he hoped might be of service to him. He was very anxious to live; and desirous, if spared, to redeem the time, and show to the world that he was heartily sorry for his past offences. On Sunday, Mr. Butscher administered the sacrament to us. It was a solemn time. Mr. Renner and Mr. Wenzel were present, and a pious old black woman, who frequently comes to see me. When the service was over, Mr. Hartwig was a good deal affected, and wept almost aloud. He spoke of his past departure from the faith, yet acknowledged that the Lord had never given him up to a hard heart or reprobate mind; but that the stings of conscience used to be to him like a hook in his heart. He pointed out to me Psalm cxlii., as having been descriptive of his case and state of mind; and Psalm xxiii. he also requested me to read. Notwithstanding his transgressions and backslidings, he could now address God as his Father, his reconciled Father in Christ Jesus; and he dwelt on that encouraging passage, ‘Behold the Lamb of God, which taketh away the sin of the world!’

“He died on Wednesday morning, March 1, 1815; and, I have reason to trust, fell asleep in Jesus. However I may feel the loss of my beloved partner, for whose sake I again ventured to this land, yet I thank God I am not left to sorrow as those without hope; and I cannot but see the won-

derful interposition of Divine Providence in bringing me hither exactly at the period when I was brought. God doth indeed both hear and answer prayer; and he hath long heard the voice of my petitions, and hath now granted my request in permitting me to behold my dear husband's face again in the flesh, and in giving me an opportunity of hearing from his lips what I did hear."

Mrs. Hartwig was thus, on her arrival once more in Africa, left a widow in a strange land. Her grief was, however, quickly exchanged for eternal joy, for in less than two months she entered into the heavenly rest. She was a most zealous and devoted woman, whose life promised to be of great value, especially to the poor female children of the natives and settlers.

Little did Mr. Butscher suppose, in writing about the death of Mrs. Hartwig, how soon he should have to make a communication of a death which more nearly affected himself. Nineteen days only had elapsed when his own wife was numbered with the dead. He writes:—

"In distress of mind I am now sitting down to inform you, that my dear wife is no more with me, but is gone to heaven. She died on the 19th instant, having left me, and our dear, dear pledges, behind: one named Mary, two years old on the 26th of this month; and the boy, named Charles, who was two months old the day she died.

"Three days previous to her death, she was taken ill with that infectious fever, which was brought hither by a vessel about three months ago, and has proved fatal to many within a short period. The Nova Scotian settlers call it the 'bone-broken-fever.' It is attended with pains in the bones, and

stupidity in the head. When the black discharge, or vomit, comes on, then death soon follows: and this was the case with my dear, dear Catharine.

“A few hours previous to her death, I asked her, ‘My love, can you pray to Jesus?’ She replied, ‘Yes, I can; but I feel stupidity in my head.’ She said to her two nurses, one of them a good old pious woman, ‘My good old woman, I never repent that I came to this country with my dear Butscher.’ A few minutes before she died, I prayed again with her; and, having finished, I kissed her, and she embraced me with such a force, that one of the nurses was obliged to loose her dear arms from off my neck. Mrs. Davies, the methodist preacher’s wife, being present, burst into tears: and, a few minutes after, my dear wife expired.”

Next followed the lady for whose arrival Mr. Schulze had awaited, that he might be united to her in marriage before his embarkation. She died in childbirth in less than nine months after their union, together with the infant child. Mr. Schulze thus writes:—

“Although I am still weak, I cannot but write a few lines to you, in order to let you know what a heavy, very heavy affliction the Lord has laid upon his poor servant, a few days ago, in taking away my dear wife and child. She died the day before yesterday, having been in a very severe fever for eleven days. At times, she entirely lost her senses; yet she spoke very sensibly sometimes, and prayed the Lord to have mercy upon her, and to restore her to her reason again; and asked me to do so too, which I did not neglect night or day, for I could sleep but very little.

“She concluded, that if it pleased God to take

her away, she should be glad to be the first of us ; and this was her desire from the day of our marriage. Now has the Lord fulfilled her wish, to my great sorrow, in such a very short time, that I do not know what to say. I can do nothing else but lay my hand on my mouth, and endeavour to keep silence ; for it is His doing, and not man's.

“The day before yesterday, between four and five o'clock in the afternoon, she was delivered of a boy. At first I was joyful, and hoped she would recover ; but, alas ! my little joy was turned into great mourning ; for, a little after eight o'clock, she died. Yesterday the little one died too. We laid him in the arms of his mother, and buried them in the same grave, and I hope they are both together in heaven too. I was so very weak and feverish, that it was impossible for me to follow their remains to the burying-ground, but I shall go thither to weep.

“May our almighty and most-merciful Lord give me grace and strength to bear this great suffering patiently, as it is His will that I shall bear it ! Forget not to pray for me.”

This sorrowing widower was himself in another fortnight, a joyful saint, united once more to his beloved wife, never again to be separated from her. Sorrow for the loss which he had sustained appears to have brought on a fever, which in a fortnight numbered him also with the dead. His mind was truly devout, whenever the fever left him a little, and even when under the power of the fever, he talked of Christ his Saviour, which was a blessing to those around him. No man knows any thing yet of christianity, who has not learned in his very heart, that “he who loveth God, loveth his brother

also." The grand aphorism of christianity is this, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Would we have an exemplification of this? Let us turn our eyes to Western Africa, and behold men, yes, and tender women also, laying down their lives for their brethren, distant, indeed, but yet of one blood. The missionary, there, first sees his beloved wife hurried off before his eyes, by the remorseless fever, yet acknowledges the hand of the Lord, and to use his own expressive language, "lays his hand on his mouth." On the morrow, his little one, the sole pledge of his partner's love, is cut off as the flower of the field. He lays his child in the arms of its mother, to bury them in one grave. The disease next seizes himself, and he is now denied the poor consolation of following them to the grave, although they are buried in a strange land. Cast upon his bed, he endeavours to imagine their angelic spirits in heaven, and promises himself that he shall yet weep over their sod. A missionary is still a man. But the sufferings of the man of God are soon to end for ever. Yet mark what is still the reigning affection of his heart; even when under the power of the fever, he raves not of his wife, he exclaims not for his child, his talk is all of *Christ his Saviour*. He dies, and ascends to glory.

In the same month died also the other Lutheran clergyman who had just arrived in the settlement, Mr. Sperrhacken. His infant also followed these friends into eternity.

"News like this," writes Mr. Butscher, "may rather seem discouraging to the well-wishers of Christ's cause. Yet did we but understand the

gracious designs which our Divine Master has in view, we should probably call it **GOOD NEWS**, but as we are ignorant respecting his mysterious ways, submission to his Divine will is the call to us his children."

But deaths were not the only calamities to the mission. Attempts were made by evil-disposed persons to destroy the settlements. Mr. Wilhelm writes :—

"The roof of brother Renner's dwelling-house having been set on fire, in a quarter of an hour our two principal dwellings were consumed by the flames. Brother Renner has saved very little of his clothes or furniture. Both our libraries have been entirely destroyed. The door of the printing-office was already on fire : a few minutes' delay would have occasioned its total destruction, and that of the store-house ; but we succeeded in extinguishing the flames just before they reached the printing-press.

"Mr. and Mrs. Renner made the church, which had been newly built, their asylum, taking all the female children with them. I betook myself for refuge to our carpenter's hut, the boys having the school-house left for them.

"But one stroke more was inflicted on us on the 23rd in the morning, at five o'clock, when the roof of the school-house was set on fire. Our consternation was still greater on this alarm, than at the first fire, as we apprehended that some of the boys might be so fast asleep as to become victims to the destructive flames ; but God, in mercy, prevented this. The school-books, boards, and slates, with the exception of a very few, were all destroyed."

Referring to the rebuilding of Bashia, Mr. Renner

relates the following circumstances, which had just tried his spirits :—

“The day before I left Bashia, I had a heart-piercing trial : and had not God preserved me, the savages would have cut me to pieces. The case was this. Our head grumetta died in Fantimani’s place. Fantimani sent to inquire whether I would bury him ; and, as he had been a faithful servant to us for seven years, I consented, and gave him a christian burial in our place, connected with some expense. Four weeks after, Fantimani’s people came, on a Sunday evening, at ten o’clock, and caught one of our grumetta women, in our own place, as the supposed witch that had killed the man, and began to give her the red water to drink. I went to the spot, and inquiring what was the matter, they came up to me, grinding their teeth, and lifting up their cutlasses as if to make an end of me at once. It was always my rule in such cases, never to be afraid, either before a multitude or before one or two ; and I find it answers very well. It struck my mind when I first heard the alarm, that they would defend their murderous design. I thought it advisable, therefore, to take my cutlass under my nightgown ; and happy it was that I did so, for, as soon as they were ready to give the stroke, my cutlass was raised to ward it off, which they did not expect, and they were indeed somewhat terrified at this unexpected sight. The poor woman was dragged to Kacara, naked as she was ; and carried out of our place, before we came to the spot. There they gave her the red water through the night ; but, happily, she threw up the whole.”

The first settlement of Fantimania, or Canoffee,

as it was afterwards called, was also exposed to great devastation. Mr. Wenzel's statement is as follows :—

“ In the morning of September 29th, as I was on the point of beginning school, about twenty men from Mongè Backe met in my piazza. They all had cutlasses, and one man had a cat, or whip. Two men were actually commissioned from the headman ; the others were voluntary messengers. One of the commissioned men brought me greetings from Mongè Backe, and ordered me not to cut any more sticks in the bush (woods) for making fence. I was making a new fence round the settlement, and to enclose a proper place for a churchyard : and this was doing with the consent of the headmen. I willingly agreed, because I had cut sufficient for the fence, and had nearly finished it. They told me, that I should not enlarge the place for the settlement, but make the fence as it had been before. To this also I agreed: I was asked why I had cultivated so much ground, and planted so much produce : we had said that we came hither to instruct children ; we did not come, therefore, to cultivate ground. ‘ Now,’ said they, ‘ we are come to destroy your produce.’ When this word was pronounced, all the people, like furies, fell upon the trees, plants, and fence, and cut all things in pieces, and took the fruits away with them. My wife cried : all the children cried : and I stood exposed to their cruelties. All wished me to oppose them, in order that they might find a pretext for beating me, as they had determined in their heart. But, the Lord be praised ! he gave me grace and wisdom to act with patience and resignation to his holy will. I prayed to him for his

grace, when I saw what the people were about to do, and I said not a single word.

“After these cruelties had been committed, they had still in mind to harass me ; for they said, my grumettas must clear a place to build a devil’s house upon, and that I must give them two goats for sacrifices. This, of course, I refused. A house for worshipping the true God had been erected ; and a house for the devil should not be suffered. They declared, however, that they would come and build. They went off, at length, with their spoil, uttering fierce threats against me.

“My wife, who was far advanced in pregnancy, not daring to expose herself to their fury, went into the church, where the carpenter was working, who spoke to her these words : ‘ This is the consequence of the destruction of the slave factories. John Ormond has sent word to me that I should leave your place ; for, as soon as the dry season begins, he will burn Bashia and Canoffee.’ ”

Without were fightings, within were fears, yet their heavenly Master strengthened them with faith and patience. Witnesses of the death, one after another, of those who had just arrived to assist in their labours—worn down, themselves, with sickness—aspersed and calumniated—agitated with anxious fears—exposed to personal danger—expecting, through the weary night, the moment when fire would be put to their dwellings, or the sword run through their hearts—yet their God upheld his servants.

Previous attempts had been made on these settlements, and some injury inflicted. At the conclusion of 1815, the church newly erected at Bashia was also fired.

Mr. Wenzel writes, just before these events, "I have, by the help of God, collected children, suffered many trials and sicknesses, and surmounted great difficulties. I lost my hearing in one ear two years since, my eyesight begins greatly to decline, especially since a large black snake spit into my eyes, and my strength begins to fail. Only my God knows how long my day is, to work in his cause. But I will hope continually, and will yet praise Thee more and more. O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now, also, when I am old and grey-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come."

Shortly before the wicked destruction of the church at Bashia, a public baptism was performed within it. Mr. Renner writes :—

"It was a very solemn day. The number baptized was ninety; with one adult. Our church was too small on this occasion. Not more than about fifty Susoos could be seated: the rest had to stand outside. Of course, in this assemblage of heathen not much confidence can be placed: however, it shows that there are more for us and our cause than against us. The service began by singing a hymn. After this followed an introduction suitable to the solemnity. We began then with the chief doctrines of the christian profession, intermixing the whole with questions: the children answered satisfactorily.

"After this was gone through, I read the usual service, appointed in the prayer-book, for baptism. Mr. Wilhelm and Mrs. Meissner, with my wife and Mr. Harrison, were sponsors. The children were

called one by one, and, kneeling down before the table, were baptized in the name of the Father, and of the Son, and of the Holy Ghost. Had you seen this little infant congregation, it would have rejoiced your heart. You would have said, ‘Oh ! this sight is a balm on the wounds which the troubles of this mission have caused me from time to time. My pleading for this nation, from the very first, may at last not prove in vain !’ The boys were dressed in new shirts and trowsers ; and the girls in new clothes. Their appearance was neat, decent, and clean ; and was much admired by the natives. After the conclusion of the service, all dined. The meat of a large bull lasted only for the day.”

Of this solemnity Mr. Jellorum Harrison says—

“ Mr. Renner, on Sunday, the 4th instant, baptized our boys and girls, and several other children who were brought on the occasion. I never was better pleased in my life-time, than to see so many of my countrymen brought so far as to be baptized ; and was delighted to witness the great solemnity that attended the administration of the ordinance, and particularly when I saw a grown-up native come forward for baptism. We had likewise the happiness of seeing our church so full, that some were obliged to stand out of doors. Five or six of the native chiefs were present. I had more hopes that day than I ever had, that God will show mercy to these perishing countrymen of mine.”

CHAPTER IV.

THE REV. E. BICKERSTETH'S VISIT OF SURVEY
TO THE WEST AFRICAN MISSION STATIONS.
A.D. 1816.

Reasons of his visit.—His voyage.—His sensations on first seeing Africa.—His visit to Goree.—To Sierra Leone.—To Kapparoo.—To the Isles de Los.—To Bashia.—To Canoffee.—To the Mangrove Island.—To Yongroo, and to the towns around the Colony.—His return to Sierra Leone, to welcome the arrival of Horton, Johnson, Düring, and Jost, with their wives, as schoolmasters and schoolmistresses.—His return home.—Remarks on the importance of adult conversions, and on disunion among missionaries.—Christian death of Simeon Wilhelm, a boy brought with him to England from the Bashia school.—Letters from children in the African schools.

THE Church Missionary Society was now for some time at a loss in what manner rightly to proceed. They greatly felt their want of accurate information respecting the state of the mission, before they should determine with reference to the retention of the missionary stations. At length the peculiar difficulties which threatened the mission, the extent of its concerns in that part of the globe, and the purpose which was entertained of entering on new and enlarged plans, induced the determination of sending to West Africa some friend, in whom entire confidence could be placed, that he might examine into every part of the society's concerns there, obtain accurate information, apply an

immediate remedy to any evils which might have arisen, form on the spot his own judgment in respect of future proceedings, and return to assist, by his counsels, the deliberations of the society at home.

Such a friend was found in the Rev. Edward Bickersteth. To his exertions, while resident at Norwich, the establishment and prosperity of the Norfolk and Norwich Association had been already very greatly indebted. With a mind deeply impressed with the importance of missions, and a most entire and hearty love to the Church Missionary Society and its designs, Mr. Bickersteth had also, a short time previously, accepted the office of their assistant secretary. Having been admitted to holy orders by the bishop of Norwich, he most readily agreed, under circumstances of such personal sacrifice as must ever endear him to the church of Christ, to proceed to Sierra Leone in execution of the wishes of the society. He left Portsmouth in January, 1816, after having been detained there by contrary winds about three weeks. On the 21st of the succeeding month he arrived at Senegal; and on the following day at Goree. Upon leaving his native shores, he writes, "I kept a lingering eye fixed on the Lizard, the last point of land in England which we saw, and committed all that I held dear to Him, who was able to keep them and me in perfect peace."

On the first view of Africa, he writes, "We are now within sight of Africa. Africa! the subject of so many hopes, of so many prayers: the land of the curse, which is yet to be exchanged for the blessings of the gospel! This will, indeed, be the great triumph of redeeming love, when the chains

of sin, the worst of all slavery, shall be broken off by the power of the cross of Christ, from the nations and countries which have worn them for ages, led captive by Satan at his will."

At Goree, he met with Mr. and Mrs. Hughes, the schoolmaster and schoolmistress. Mrs. Hughes' health had, on her arrival at the colony, become so bad, that her husband was led, on his own responsibility, to remove her immediately, and to proceed with her to Goree. Whether or not circumstances of so trying a nature justified this step, did not seem very important to be determined, as a kind Providence appeared to be overruling the event to the good of many in that island. Mr. Bickersteth found both Mr. and Mrs. Hughes in the enjoyment of health, and most carefully and actively employed in conducting their school of 87 boys and girls, whom they had already trained into excellent order. Senegal was said to contain at least 7000 souls, chiefly Jalofs, a considerable number of whom understood something of English, but yet had no christian teacher of any denomination, although, from living under British control and protection, missionaries would not only have been unmolested, but even encouraged in their labours. The island of Goree, although only half a mile long, by a quarter broad, with a population of 5000 souls, was almost similarly situated, as they also were entirely without the means of obtaining christian instruction till the providence of God conducted Mr. and Mrs. Hughes thither. The deplorable state of moral degradation in which the inhabitants of both these places were found, called loudly for help. There was full employment for two clergymen at both Goree and Senegal, or one clergyman and a

schoolmaster, in translating the scriptures into Jalof, preaching to the people, and instructing the children. Goree was reported also to be the most healthy situation on the West African coast. Lieut. Col. Chisholm, the commandant of Goree, had assisted Mr. Hughes in his schools most materially, having personally, from time to time, gone to parents, and urged them to send their children, and in every other respect given his sanction.

Perhaps a higher testimony to the diligence and prudence of Mr. Hughes could not be afforded than that which the commandant gave concerning him to Mr. Bickersteth: "I have this to say of Hughes," he remarked, "that you know nothing of him, and see nothing of him, but in his school; and I think him one of the most useful members of society on the island."

Mr. Bickersteth addressed the children in these schools, but he feared only a few of them could well understand him. "Could our friends in England," he writes, "see this school, and witness the gross darkness, vanity, indolence, and sin, in the midst of which it is situated, I am persuaded they would feel satisfied that their money is well laid out in supporting it."

On returning from the performance of Divine service at the government-house, Mr. Bickersteth wrote: "This seems the head-quarters of Satan. Just as we came out from the morning service, we met the natives going to a dance, in a kind of procession, some of them in masquerade, grotesquely and absurdly dressed. This exhibition was much calculated to destroy any effect which the sermon might have produced. In the same way, in the evening, the natives made such a noise out of the

house, as tended much to distract me and the congregation."

On another day, he remarked: "The religion of the natives seems to consist in superstition; such as deference to witches, wearing gregrees about their necks, and retaining some relics of popish ceremonies. They are neither papists, protestants, mohammedans, nor heathens, but seem to have something of all these. Many of them consider themselves to be catholics, but seem to know nothing of the subject."

While Mr. Bickersteth was at Goree, the tidings reached him of the deaths of the missionaries referred to at the conclusion of the last chapter. On hearing the afflicting intelligence, he wrote home to the society, "How mysterious are the ways of God respecting our African mission! I feel it very possible that I too may fall, as so many others have done, in our Master's service; but whatever happens concerning me, let not your hands be weakened, nor your hearts discouraged, but only driven nearer to the throne of grace in behalf of Africa. I do not repent that I came, nor will any true christian repent going whithersoever his Master shall call him. It may even please God to take nearly every instrument away, just as he diminished Gideon's army before he allowed them to conquer the Midianites; but in his own time, and for his dear Son's sake, he will make bare his holy arm, and Africa shall see the salvation of our God." "On hearing the intelligence," he remarked, in another communication, "my heart was somewhat cast down; but it was not, I trust, without its use, in leaving a serious impression on

my mind of the uncertainty of life, and the importance of being diligent in improving it."

On the 1st of March, Mr. Bickersteth left Goree, and six days subsequently arrived at Sierra Leone. Here he met with Mr. Butscher and Mr. Wenzel, the former of whom was now fast recovering from a severe attack of fever, which had just before seized him. Mr. Nylander also arrived the next day, whom Mr. Bickersteth determined on taking with him in his tour, partly for the benefit of Mr. Nylander's health, and partly for the comfort of his society. As the rainy season was expected that year earlier than usual, the missionaries advised Mr. Bickersteth not to delay his stay in the colony, but to get through the visit to the settlements among the natives as soon as practicable.

After only nine days' delay at Sierra Leone, Mr. Bickersteth set sail, accompanied by Mr. Nylander and Mr. Wenzel, for Kapparoo, a place on the coast a little above the Isles de Los, and about 70 miles north-west of Sierra Leone, where Mr. Klein was said to have formed a new settlement. After three days' sail, they reached Kapparoo late on the Saturday evening, after having been exposed to some danger in the boat in which they went on shore. They found the settlement close to Kapparoo, a somewhat larger than usual native town. It was said to contain 59 houses, or rather huts, and 390 people. The headman was reported to be faithful to his promises, but it might be safely observed of him and of all the other headmen, that they receive and protect the missionaries for the sake of the trade carried on at the settlements, and the presents which they expect and receive from

them, and certainly not for any religious advantages.

Mr. and Mrs. Klein had been induced to remove from their former post on account of the ineligibility of the situation for preaching the gospel, there being no native town nearer than four miles; the difficulty of procuring children for instruction; the defective state of the buildings which they occupied; and the apprehension that Mr. Fernandez had withdrawn his protection. They had been induced to form a settlement on the Isles de Los from the offer of a building for their use, and the number of children which they could procure there. Their removal was determined on from the owner of their former habitation's requiring the building for his own use, and the headman of Kapparoo and the neighbouring towns at the same time requesting them to come over and teach children in his territories. On the Isles de Los forty-six children had been in their schools, but thirty-one had either left them, or were sent away on account of the small-pox, on their removal to Kapparoo.

Mr. Bickersteth did not consider Kapparoo a desirable spot for a large native school, although very suitable for the labours of two or three missionaries. After staying a few days at Kapparoo, he and his two missionary companions proceeded to the Isles de Los. They found them very thinly inhabited, and equally subjected to the same difficulties as any other territories under native chiefs, without affording the facility of going to instruct the people.

They next proceeded to Bashia. During the voyage up the Rio Pongas, Mr. Bickersteth writes: " My cabin is a complete nest of mosquitoes, ants,

rats, and cockroaches, so that I am able to sleep but little at night. I have been much stung by the musquitoes in the hands, face, and feet. The heat also is oppressive, and brings out what is called the prickly heat. I find it needful to call to mind such injunctions as 'endure hardness as a good soldier of Jesus Christ.'" Mr. Wenzel having left the missionary party at Kapparoo, and arrived at the Rio Pongas before them, the children were expecting them, and as soon as they got a glimpse of the boat, ran down to the river side, so that Mr. Bickersteth on landing, was surrounded with nearly a hundred black hands to welcome him to Bashia. He found poor Bashia almost in ruins, only the bare walls of the church standing, and the former dwelling-house almost destroyed. The dwelling-house last built was, however, in a good and substantial state. Here they met with Mr. and Mrs. Renner, and Mr. and Mrs. Harrison, from all of whom they received a hearty welcome. "I was highly gratified," writes Mr. Bickersteth, "with the state of the Bashia school. I examined all the children separately, some of the youngest excepted, and was much pleased with many of their answers, especially those of some of the elder boys. Many of these can read and write very well, and are considerably advanced in accounts. They seemed also to have a feeling of sin, very uncommon in children so young; and I cannot but hope that our labour and expense will be found not to have been in vain among them. Many of the children have been taught to sing, and it was very pleasing and affecting to hear them, in the midst of heathen lands, hymning the praises of Him who died for them. This seems to be an exercise in which they

are much interested, as many of them often get together at their leisure hours thus to employ themselves."

It appeared advisable to go to Bramia, and consult Mr. Fernandez, before any steps were taken respecting the giving up of Bashia, which indeed, on various accounts, seemed necessary. Bramia was accordingly the next place to which they directed their course. On the 1st April they set off, in a canoe, down the Rio Pongas, and up Kamya creek. They slept at the native town of Gandia that night, arrived at Kamya in good time the following morning, and in the evening, walked from thence to Bramia.

After having met with a kind reception at Bramia from Mr. Fernandez, who expressed his wish to receive and protect missionaries, promised to render Mr. Wilhelm every assistance in his power in translating the Bible into Susoo, and engaged to attend a meeting of the headmen proposed to be assembled in the Rio Pongas, Mr. Bickersteth set off on his return to Bashia, the whole way by land, in order that he might see more of the country.

Every thing in this journey seemed strange to an Englishman. The children and people running about half naked—the speaking through an interpreter—the sitting on the curious country stools, under a thatched piazza—the salutation, "mama," and shaking of hands, and the return, "ba"—the people collecting together to gaze at the foreigner—the chattering of the numerous monkeys on the prodigious trees—and the lofty grass through which it was necessary to pass, far over the head, and completely intercepting the view, with blades more than twelve feet in height, were among the novelties.

"Our friends would be amused," writes Mr. Bickersteth, "could I draw the picture now before me. Mr. Wilhelm lies on a mat in one corner; Mrs. Harrison and the boys are holding lighted canes for me to write by, having no candle; a native is sitting in silent astonishment at my writing; and gregrees are hanging about the hut."

Not less strange, however, is an Englishman to the Africans, than are the Africans to an Englishman. The natives were amused by Mr. Bickersteth's long hair, and one cried out, in his own language, "How frightful!"

On entering Benna, in this walk, the natives were busily engaged in dancing. There were two dancing girls, most singularly dressed, or rather merely ornamented, with beads, and gold and silver ornaments, and bells. It was said they were obliged to go through this dancing before they were given to their husbands.

They observed by the way several things which are called satyka. They were pieces of stone, wrapped round with thread, and laid near the path. These were offerings to a spirit which was supposed to visit there.

Before one house was a long stick stuck up, with a piece of string and paper at the end. They inquired what that was good for. The owner said, it stood between him and God! They asked him to let them take it away, assuring him that it was of no use; but he was not willing—nor was it expected he would be, till he knew and believed in the true Mediator, the Lord Jesus Christ, who does indeed stand between God and the sinner.

A little further on, they saw a place erected for the spirit of one who had died. It was a straw hut,

with a mat, wood, calabash, plate, and jug, and all that might be necessary for a black man, on awakening from sleep.

By the water-side was a devil's house, or place erected for the evil spirit, to take care of the town. It was a little straw hut, with a jug, in which they occasionally put palm-wine, and a broken plate—a miserable temple! “If,” remarks Mr. Bickersteth, “such as the temple, such are the people, surely they in this place are sunk indeed!”

It was common for the people to sacrifice a cock every morning, in order to have a prosperous day; and to sprinkle the blood about the house. The notion of sacrifice seemed universal.

Near Bashia, in a creek of the river, was a rock, to which the natives offered sacrifices; esteeming it the residence of a spirit, and asserted that the rock sometimes moved. They had a superstitious notion, that it would be death to any one to put his foot on this rock. Mr. Bickersteth determined to undeceive them, and mounted the dreaded rock; but, on his return, they had their subterfuge ready: “Gregree no hurt white man!” Some of the boys were much alarmed at his supposed rashness; and the people said, “He die before he go home.”

The day after Mr. Bickersteth's return to Bashia, he called a meeting of all the missionaries, in which, after seeking Divine direction, it was determined, on account of the continual fires which had happened in Bashia, several of which were supposed to originate from a person claiming the ground, and in consideration of its then ruinous state, its confined situation, and its vicinity to a native town, which exposed the children to temptation, that it was desirable to give up this settlement, and remove

the children to Fantimania, or, as it was now called, Canoffee, where all the objects of the settlement at Bashia might be equally attained. It was also determined, at this conference, that as Mr. Wenzel's health had materially suffered, so as to render him incapable of excursions, it would be best for him to remove to Kiskey's Town, in the colony. The method in which the meeting of the headmen should be conducted, was also arranged.

A few days after, this country palaver meeting was held at Bashia, where all the headmen collected together. Two points—namely, the granting of more land at Canoffee, and permission to preach the gospel in the native towns—were chiefly brought forward, and, with some difficulty respecting the increase of land, were at length fully assented to. The second point occasioned no discussion. At this meeting, Mr. Fernandez afforded assistance of considerable importance; and, at Mr. Bickersteth's request, gave him a list of five towns, where he wished missionaries to be settled. Richard Wilkinson proved, alas! a great hinderance to the mission, and said, at this palaver meeting, things that were much calculated to set the minds of the natives against the missionaries.

Immediately after this meeting, Mr. Bickersteth proceeded to Canoffee, and examined the children there, who besides being less numerous than those at Bashia, were also much less forward, from having been less time under instruction. An alligator seized and carried away one of the goats on Mr. Bickersteth's arrival. These creatures are very troublesome in West Africa. One of the girls had just before narrowly escaped from one which seized her, and did not let her go till frightened

by the screams of the children. The natives around, on hearing of the proposed plan of the missionaries coming among them and preaching, seemed generally satisfied with it.

Mr. Bickersteth also spent a considerable time this week in preparing some of the elder children at Bashia, for the Lord's supper. Out of thirteen with whom he conversed, six appeared to have a proper understanding of the ordinance, and to be in a suitable state of mind for receiving it. He therefore admitted them to it on Easter Sunday. He found the church at Canoffee to be a decent and convenient structure, but he yet felt, that as very few native adults attended, he could scarcely recommend the building of churches till they were more called for by the more numerous attendance of the people. He was gratified with the persuasion, which frequent opportunities of observation led him to entertain, that the conduct of the missionaries had established perfect confidence in their good intentions towards the natives, which circumstance, as well as the expectation of temporal advantages, rendered every headman anxious to have a missionary settled with him.'

Before leaving Canoffee, Mr. Bickersteth drew up a variety of questions, to which the missionaries were to prepare their answers individually for a general meeting to be held at Sierra Leone. On the whole, he was himself decidedly of opinion, that it was right to persevere in labour on the Rio Pongas, and among the Susoos, and that if a sufficient number of missionaries could be obtained, first to supply the colony, and then the settlements, greatly increased exertions should be made on a somewhat different plan, and especially by the preaching of

the gospel. Many of the natives were very perverse, ungrateful, and ignorant; they had yet hardly had an opportunity of distinctly hearing the glad tidings of salvation, and until they sent the missionaries away by persecution, their deplorable ignorance and superstition, presented powerful claims on christian benevolence. Their encroachments and exactions seemed, however, to render it very possible that the schools would be obliged ultimately to be discontinued.

As to the character of the headmen and other natives, Mr. Bickersteth remarks, "I had several opportunities of conversing with them, and was struck more than any thing else with the lowness of their state of mind, and great degradation of character, arising, in all probability, from the slave trade. Many of them appeared hardly to have ideas of any good to be obtained from white men, but rum and tobacco for themselves, and guns for defence against their adversaries."

On April 16th, Mr. Bickersteth left the Rio Pongas, and being detained by the tide and wind at the mouth of the river, he took the opportunity of going on shore to the Mangrove Island. "I was much struck," he observes, "with the special superstitions of this people, yet they seemed to wish for better instruction."

On April 20th, Mr. Bickersteth again reached Sierra Leone, and after staying there a week, as it appeared desirable to lose no time in finishing his visit to all the settlements, he went over the river to Yongroo, on the Bulloin shore. The land there, which was formerly cultivated by the Sierra Leone company, was at this time overgrown with bushes. The buildings, being covered only with bamboo

leaves, were not water-proof. As it seemed very desirable that Mr. Nyländer should have a dry roof over his head, Mr. Bickersteth suggested that he should erect a wooden-house, covered with shingles. The children in the schools, having been brought more recently under instruction, were not so forward as those at Bashia. At a meeting of the headmen which was called, they readily consented that as much land as was wished should be given to Yongroo, that their children should be obliged to work part of their time, and that Mr. Nyländer should have full permission to go to the towns, and preach the gospel. Yongroo appeared to Mr. Bickersteth the most promising sphere of missionary labour out of the colony. Although the population was scanty, yet Mr. Nyländer's character seemed to stand so high among the people, and he was so completely under the protection of Sierra Leone, that he had no occasion to make those expensive presents, which appeared almost necessary on the Rio Pongas, and at Kapparoo.

While walking in Yongroo, Mr. Bickersteth observed about seventy persons collected, building a hut, which was to protect the town. Some called it a gregree hut. The king said it was "medicine for the town." Mr. Bickersteth said, "I suppose devil's house?" he said "Yes." It was found afterwards to be intended for a house of spirits. There were many women present, the upper parts of whose faces and whose legs, were painted blue. Some of the people were beating tortoise-shells, and other drums, by way of music. Others were blowing in a solemn way before the house, thus amusing, if not worshipping, the spirits of the dead. The old witch-woman, whose office it was to point

out any persons suspected of witchcraft, was there ; she had a cutlass in one hand, and a stick in the other. What christian would not feel his heart sink within him at the sight of so much superstition and folly ?

In visiting Madinia, a Bullom town, near to Yongroo, Mr. Bickersteth found that there were two or three devil's houses, one of which strangers were not permitted to see. They believed that by striking a particular part of that house, on receiving an injury from any one, and then running away, the blow would kill the injurer, to whatever place he might have gone. Not far distant were three posts, and a fourth had been knocked down. In the middle of these was buried a gregree. When asked the use of this, the people said it was to keep the leopard at a distance from the town. On being told that it was buried, and most likely rotten, and on being asked how the leopard could see it, they seemed ashamed, and said, " Yes, the bug-a-bugs might have eaten it."

Passing onwards they came to a black rock, which the Bulloms said, if any one touched, he would have a disease called the crow-crow, ever after, it being the devil's seat. Finding, however, some good oysters there, they ventured to eat them, notwithstanding the threatened penalty.

Upon Mr. Bickersteth's return to Sierra Leone on the 11th of May, he was requested by the governor to preach a sermon previous to the formation of an Auxiliary Bible Society, to which he gladly assented, and addressed on the occasion the largest congregation which he had yet seen in Africa. During the week a Bible Society was formed, the subscribers to which included all the principal

inhabitants of the colony. The governor took the chair, and the sum of £191 was contributed.

Mr. Bickersteth had also been called back to Sierra Leone from Yongroo a week previously, to welcome the arrival of four schoolmasters, Messrs. Horton, Johnson, Düring, and Jost, who, with their wives, had been sent out from England for the supply of the necessities of the colony and settlements, and who, in order to be better qualified to impart christian instruction to the children, had availed themselves of the opportunity afforded by the National Society in England, and had passed through the central school. The intelligence of the deaths of Mr. and Mrs. Schulze, and Mr. Sperrhacken arrived when they were on the point of embarking, but although it naturally cast a temporary gloom over their minds, it did not shake the purpose of either man or woman.

The assistance of these labourers was greatly needed in the colony. Since Mrs. Butscher's death, her husband had declined receiving girls into his school, and of the boys very few could even read, so little was the aid which he received, and so much was upon his hands. In so large a settlement, it was absolutely necessary to have more than one schoolmaster, and Mr. Bickersteth therefore fixed Mr. and Mrs. Horton, and Mr. and Mrs. Düring there, rejoicing to see the boys' and girls' schools begun on the British system, and regularly proceeding, before he left. He remarks, "It is difficult to express the interesting sensations which were brought home at once to my mind, on hearing the names of the children in these schools called after benefactors, and seeing so many cheerful young black faces under christian instruction, bearing these

names. When I recollected the scene which I had beheld of the hold of a slave-ship in which most of them had been immured, or the wretched state of nakedness, ignorance, or sloth, in which I had seen them lying about in their native villages, and contrasted this with the schools in the colony, and the names of Wilberforce, Buchanan, and Martyn, the hope could not but arise that some of these children would become such benefactors to their country as those honoured names have been to ours."

The colony of Sierra Leone was estimated to contain, on a moderate scale, between 9000 and 10,000 inhabitants. The colonial boys' school at Freetown contained 202 boys, and the girls' school, 100 girls. There was also a recaptured negro girls' school under the superintendence of Mrs. Davies, of 166 girls. Through the zealous exertions of the governor and the chief justice, 106 apprentices also attended an evening school; nor indeed in the colony was there any difficulty but the want of teachers, in providing for the education of all children. Mr. Bickersteth writes from Sierra Leone, "Here there is a most extended field for every exertion. Recaptured negroes are continually brought in, who are in the most deplorable and wretched condition, naked, ignorant, weak, sick, diseased, and in every form of wretchedness that can be imagined of creatures dragged out of the hold of a slave-ship, the masters of which seem to have lost all the feelings of human nature. These poor negroes are received, clothed, and provided for by government. They are placed in the different towns in the colony, and are supplied with clothing and regular rations of food, till they are able to maintain themselves. Many of them, alas! soon

fall victims to the hard treatment which they had received on board the slave-ships; and many, if not most of the others, remain, for want of European assistance, in a deplorable state of ignorance, indolence, licentiousness, and sin."

Mr. Bickersteth's remark on the want of English clergymen, is full of reproof—"Much as we are indebted to our German brethren," he writes, "their labours are our disgrace, their christian courage and self-denial our reproach, and in an English colony, they cannot, from their almost necessary ignorance of our language and habits, be so acceptable as Englishmen. O! that some self-denying and devoted clergymen, who love the Lord Jesus Christ better than their own lives, would at once give up all for him. There is no room for delay, for these poor recaptured negroes are literally perishing in multitudes, day after day, for lack of knowledge."

In the great want of a sufficient number of teachers, it appeared desirable to make the best use of the most forward of the Bashia youths, by employing them as ushers in the different schools. This was the more necessary, as the debility and sickness, occasioned by the climate, so frequently disabled European missionaries and schoolmasters from giving their whole time to their duties. Mr. Bickersteth, therefore, selected six elder boys from the Bashia school, and appointed them as ushers to the six principal schools.

It appeared that there had been, up to that time, 647 baptisms, 277 marriages, and 151 burials, performed by the missionaries.

Having, in some measure, completed the work assigned him, and the rainy season commencing,

Mr. Bickersteth began to turn his thoughts towards home. He therefore left Sierra Leone on the 7th of June, and arrived at Barbadoes on the 1st of July. On the following Sunday, he preached at the church of St. Michael, Bridgetown, to a large congregation, and on the 12th July sailed from the island, and, after a rapid and favourable passage, arrived at Dover on the 17th of August.

On the supposition that conversions were to take place from the instruction of the schools, Mr. Bickersteth well observes, "The conversion of an adult is attended with many circumstances more favourable to the increase of the gospel, than in the case of a scholar. When it pleases God to bring an adult to the knowledge of the truth, it is evident to his neighbours that this is not the mere habit or force of education. The man is aware of the customs and evil practices which he must give up, and he has some idea of the obloquy and danger to which he is exposed. It requires then a strength of mind, and a resolution, to break through these obstacles, which, on the one side, attracts the attention of all his companions, and, on the other, gives a kind of pledge that he will not return again to his native habits. Such a man also receives, with the grace of his own conversion, a zeal for the salvation of others, and becomes a powerful instrument of bringing them, at least, to the use of the means of grace."

In addressing the missionaries, before his departure from them, Mr. Bickersteth felt it needful, as a faithful steward, while he praised them for much that was truly according to the mind of Christ, at the same time to admonish them more especially with reference to their neglect of preaching, and

their occasional spirit of disunion among themselves.

On the last affecting topic, Mr. Bickersteth adds: "I have endeavoured carefully to examine into the grounds of the disunion that has arisen. You have each, I believe, candidly opened your minds to me on the subject. Some of these grounds have been mere misinformation and mistake: some have been such, that I have been really utterly ashamed; sometimes that such needless cause of offence should have been hastily given by one, and sometimes that offence should so unnecessarily have been taken by another. None, however, affect, so far as I can at present judge, the sincerity of the christian character. I see no reason, therefore, whatever, why each should not, from this moment, lay aside all distance, distrust, and suspicion, and unite and act together for the future in love. My friends, ye are brethren!—all engaged in one great work of saving immortal souls from eternal ruin. The success and welfare of one, is the success and welfare of all; and why, ah! why, are you weakening your strength, and losing the fruit of your labours, by thus giving place to the devil? You will have seen, by this time, that even christians have their weaknesses and infirmities—that even missionaries, who profess to have left all for Christ, have their spiritual diseases. But how miserable would a hospital be, if each patient were to be so offended with his neighbour's disease, as to differ with him on account of it, instead of trying to alleviate it! My brethren! bear ye one another's burdens; and so fulfil the law of Christ."

Mr. Bickersteth brought to England with him Mrs. Sperrhagen, whose illness had made her

removal from the colony quite desirable. Mr. Butscher also gladly availed himself of the opportunity, to send to England his surviving little girl, with her nurse. Mr. Bickersteth also brought with him a boy from the Bashia school, by name Simeon Wilhelm, for education in this country, at the request of his father.

This youth had not been long in England before he was attacked with the pulmonary complaint common to Africans coming into a colder climate. He shortly afterwards died, in London, the death of a true believer in the Lord Jesus Christ; and an interesting memoir was subsequently published of him by Mr. Bickersteth. The power of Divine grace was remarkably illustrated in the case of this African, whose case exhibited the blessed effects which may be produced by the instrumentality of missionary labours, even among the most ignorant and despised of mankind. The Rev. Josiah Pratt, in communicating the intelligence of his death to a friend, remarked, "This young African died under the most clear, decided, and powerful influence of Divine grace. His christian intelligence and tenderness charmed every one around him. His love to his poor country was ardent, and his prayers unceasing. His death was deeply impressed on all of us who witnessed it. We have had many anxious hours in the Church Missionary House, respecting Africa, but God has placed before our eyes a scene, which is a full reward for all that we have felt and feared. These first-fruits gathered home to God, assure us that the abundant harvest will follow." Mr. Pratt preached two funeral sermons for the youth on the Sunday succeeding his funeral, the one at Wheler

Chapel, from the words, "Is not this a brand plucked out of the fire?" Zech. iii. 2; the other at St. Mary's Woolnoth, from the words, "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." Matt. viii. 10—12. The peculiar and striking features of Simeon Wilhelm's character and dying behaviour are thus summed up by Mr. Bickersteth: "His anxiety to be safe and right in his state; his love of the Scriptures, and of prayer; his fervent and simple love to the Saviour; his warm affection for his kindred and countrymen; his steady regard to truth, and his humble and affectionate spirit." "The friends of missions," observes Mr. B., "may see in this case a full reward of every sacrifice which they have made. When it is considered that one single immortal soul is of greater value than the temporal existence of all men that ever have lived or shall live—because the time will come, in the lapse of eternal ages, which will outrun the greatest amount of the years of earthly existence—who can tell the important consequences of rescuing but one such immortal being from ruin! And, humanly speaking, but for the Missionary Society, what would have been the state of that dear youth, now, as we trust, in the regions of eternal felicity? It may be an encouraging consideration to us, that, whilst some are disputing whether there should be any such society, and some are opposing and reviling its labours, there is in heaven one, and we doubt not

that there are many more, who are thanking God for having put it into the hearts of his people to seek their salvation."

To prove indeed that this individual case was not altogether the only one that was hopeful in the schools at Bashia, a few extracts from the letters of others of the children written Mr. Bickersteth on his return to England, are added.

One of the boys wrote as follows :

—" Oh how sorry was I, that day, when you left us. I was so sorry, that I cried.

" Sir, I was very sorry for not receiving the Lord's supper. I would be glad to receive it; but, oh ! it is my temper's fault : but, O Lord ! take that hot temper from me, and put a temper of flesh into me ; so that, at any time when they receive the Lord's supper, I may receive it also. Amen."

Another boy wrote—

—" I am very glad, and we are all glad, that you came out from England, to see us poor miserable undone sinners. You have been here also telling us what is good for our souls ; and indeed it is good for our souls, if we do repent of our sins, and turn to God, and trust in his Son Jesus Christ as our Saviour, who was crucified for our transgressions, that we might not go to hell when we die. Therefore, may God Almighty bless you ! so that when we all depart out of this world, may it please God to take us all into his everlasting kingdom, there to live with him always, world without end. Please to remember us in your prayers before the throne of grace."

The following letter is from one of the girls :

" I beg you to remember me to all our good

friends in England. I trust God will bless and preserve you, in your way home. And, O! may He bless us that have to stay in Africa! We thank God for sending good people into this country, to show to poor African girls the way to heaven. I hope it will be a lasting blessing to my soul, what you have told us all; and that God will show mercy to all Africa. Pray much for us; for we want it, that we fall not into temptation, but be delivered from evil. God be with you in all your ways; and with me!"

The following is from one of the boys, who was placed as an usher at another settlement, dated about nine months after Mr. Bickersteth left Bashia.

"It gave me great pleasure to hear of your safe arrival at home, from so far country as this; and I hope these few lines will meet you in perfect health. May the Lord bless you, for all the goodness which you showed to me and others, while here in Africa! My earnest prayer to God is, that I may never forget the useful instructions which I have received from you, with respect to my soul's salvation. Oh! how comfortable it is to know that Jesus Christ died for me and others; and that he has opened a fountain for all sin and uncleanness; and has promised, that whosoever cometh to him, he will in no wise cast him out! May his gracious Spirit guide me often to that precious fountain, where all sinners are cleansed!

"Please to remember my love to Simeon Wilhelm. I hope he is well, and makes great progress in the school of Christ. I should be very glad to hear something of him. May we remember the vow and covenant which we made with God

on the day of our baptism, and renewed, when we were admitted to the Lord's table ! May we live in the love and fear of God always, remembering that Jesus Christ took upon him our nature, and bled and died on the cross for us sinners !

“ I have no complaints, being well supplied with every thing I want : only I think I am of very little help at present, feeling my great deficiency in instructing others. I endeavour to do my best ; and may the Lord give me wisdom to perform my duties faithfully ! ”

CHAPTER V.

WEST AFRICAN CHURCH MISSIONARY RECORDS,
FROM THE REV. E. BICKERSTETH'S VISIT TO
THE CONFINEMENT OF THE LABOURS OF THE
MISSIONARIES TO THE COLONY. A. D. 1816—
1820.

Establishment of "Christian Institutions."—Sierra Leone divided into parishes.—Rev. Mr. Garnon sent out as chaplain to the colony in 1816; Messrs. Cates and Brennard, as schoolmasters, in 1817; and Rev. Mr. Collier, as second colonial chaplain, and Rev. Mr. Decker, as missionary, in 1818.—Deaths of Jost, Brennard, Butscher, Wenzel, Mrs. Decker, Mrs. Collier, and Mr. Garnon.—First preaching endeavours of Renner and Wilhelm.—Settlement at Canoffee relinquished through the revival of the slave trade.—Nylander's first preaching efforts among the Bulloms.—The Bullom settlement of Yongroo abandoned from the effects of the slave trade.—Klein's first preaching efforts at Gambier.—Relinquishment of the only remaining settlement of Gambier, from the slave trade.—Goree the only post remaining out of the colony to the missionaries.—Proceedings of Mr. and Mrs. Hughes there.—Goree relinquished; its cession to the French; and the arrival of a Romish missionary.—Mr. Johnson's excursion, for the purpose of examining the districts bordering on the colony.—Mr. Cates's excursion to the Bassa country.—Death of Mr. Cates, and of Mr. Collier, the remaining chaplain.—Mr. and Mrs. Morgan, Mr. and Mrs. Taylor, Mrs. Bull, Mr. and Mrs. Jesty, and Mr. Barrett, sent out as catechists, in 1818.—Deaths of Mrs. Jesty, Mr. Barrett, and Mr. Jesty.

CONSIDERABLE exertions were made at this period to establish a regular intercourse between England and Western Africa, by a missionary ship, to be

named after the late revered and beloved friend of Africa, "William Wilberforce;" but, after mature consideration, the design was abandoned.

The establishment of CHRISTIAN INSTITUTIONS had also shortly before this time engaged the attention of the Church Missionary Society. They were intended to be under the protection of British authority, and placed in the most favourable stations for diffusing the light of truth among the heathen; and provision was to be made in them for training up the native youth in the knowledge of agriculture and the simple arts, and qualifying some of them to become teachers of their countrymen, and preachers of the gospel among them. They were to serve also as points of support to the respective missions, and as asylums for the widows and orphans of the missionaries. It was determined that such an institution should be formed at Sierra Leone. The exposure of the settlements to the caprice of the natives, rendered it more important to enjoy the security of an institution under the protection of the colonial government of the place. The multitudes of African children, liberated from smuggling slave vessels, were to be received into this institution. A great accession had been made to the colony about this time, of Africans of different tribes and languages, of whose moral and religious state no proper care had yet been taken: of these, about 1000 were children. Laudable regard had been already paid to education in the colony; but the rapid increase of the number of these destitute children, and the large addition expected from the same source, appeared to demand more energetic and systematic efforts to rescue them from ignorance, and to train them

up in the knowledge of the christian religion, and in such occupations as might benefit themselves and their country. Some of the children were to be apprenticed at a suitable age to useful trades, or placed in service among the respectable colonists; others were to be brought up, within the precincts of the institution, in a thorough knowledge of the gardening and agriculture adapted to their country: while the more pious and promising youths were to receive such further education as might prepare them for being sent into the interior as schoolmasters, catechists, and ministers. Such as were likely to settle in the interior, were to be well instructed in their respective languages, by natives employed for that purpose; and, under proper teachers, they were also to receive such instruction in Arabic, as might render them successful opponents of the mohammedans, and place them as an effectual barrier to the inroads which the mohammedans had long made on the natives.

A grant of land was made to the Church Missionary Society for this purpose by the colonial government, and every assistance was promised by his Majesty's ministers at home, who undertook to place all the liberated children under the care of this institution.

Great importance was attached to the Christian Institution, as to its probable influence on the success of missionary labours. A body of christian teachers, united under fixed regulations, adapted to their situation, and diffusing religious knowledge and useful information by the ministry of the word, by education, by the press, by conversation, and by example, offered the best prospect of stability and success. The sickness or death of

a labourer would not retard the work as it did in scattered stations. The different members of the institution would be likely to stimulate one another's zeal, and exercise mutual watchfulness, while they would have the benefit of combined counsel, and would share in one another's sorrows and joys.

Such institutions evidently promise the greatest economy of European labour, and the best preparation for native preachers. And, as christians must chiefly look to natives for the actual diffusion of the truth among the great mass of the mohammedan and heathen population of the world, whatever plan offers the best means of religious and general education to mohammedan and heathen youth, must necessarily be of the highest importance as bearing upon the conversion of the world. The knowledge of history and geography, of natural history and philosophy, of medicine and commerce, introduces the pupil moreover into a new world, and gives a degree of comprehension and firmness to his mind, for want of which even christianity, though truly received, is seen and acts in him under great disadvantages.

At the time of Mr. Bickersteth's departure from the colony, there were 350 children belonging to the institution. Of this number, however, many girls, in particular, soon after died, chiefly from the effects of the hardships which they had suffered on board the slave vessel out of which they had been liberated; 500 men, women, and children having been so unmercifully crowded together, that it led to the death of more than half the number. Mr. Butscher was appointed by Mr. Bickersteth the superintendent of the institution,

and gave as much attention to it as the duties of colonial chaplain, which then lay on him, would allow. Family worship, twice a-day, at which the labourers were expected to attend, and Divine service on Sundays, were regularly observed. The buildings proceeded with all despatch, and contained above 12,000 feet of masonry. They were erected partly by the elder boys, and partly by hired labourers, of whom about forty were engaged.

Of some of the children assembled at the institution, Mr. Düring gave the following affecting account :

“ One Sunday evening, after family prayer with the female children, I went into my room, which is close to the female school. Much fatigued and cast down, a temptation came into my mind— ‘ Alas ! what does it profit to spend health and strength here ! Poor Africans never will accept that Saviour who shed his blood for them ! ’ Tossed about thus in my mind, I heard a groaning voice, like a person in deep distress. As we had so many sick children, this kind of noise was not uncommon ; but at this time it rather alarmed me. I went, therefore, in haste toward the school ; and, when I opened the door, in expectation of witnessing some accident or other, to my astonishment I saw four of our elder girls on their knees, praying to the Lord for mercy and the pardon of their sins. The words which they made use of were broken English ; but I sincerely believe that they prayed out of the fulness of their souls, and poured out their hearts with tears before the Lord. They had no knowledge of my being near them, which removed at once all doubt of their sincerity. The scene was truly affecting. They were crying,

and I could not prevent the tears from running down my cheeks, while I felt what I had never felt before in Africa. These girls have shown from that time, and do show it still, that they love the Lord their Saviour."

After the return of Mr. Bickersteth, a deputation from the Church Missionary Society accompanied lord Gambier, their president, to present a memorial to earl Bathurst, in which a plan, formed by governor M'Carthy, for dividing Sierra Leone into parishes, was recognised, and offers were made on the part of the friends of the Missionary Society, to bring that plan into full execution. The deputation was received with great courtesy; and his lordship afterwards communicated to them, that measures would be immediately taken for the erection of two churches in Freetown, and afterwards of other churches in the several country parishes of Sierra Leone. By official returns at that time published, there were 2104 scholars under instruction in West Africa, on the national system, all of whom, with the exception of 136, were under the care of the Church Missionary Society.

The colony now presented a field of labour, very different to that which offered itself on the formation of the settlements in the interior. Aware of the importance of rendering governor M'Carthy's division of the colony into parishes really effective, by placing over each parish a pious and active clergyman, and also of fixing the whole system of education in the colony on a regular and efficient footing, the Church Missionary Society proposed to the government to share the burden of the necessary arrangements on this

important subject. As the government continued to look out in vain for persons to act as chaplains in the colony, the Church Missionary Society at length offered the services, as chaplain, of a clergyman who had been educated and maintained by themselves for several years, with a view to their own mission. The Rev. William Garnon was accordingly appointed to this station, and, with his wife, arrived in safety at the colony. Two other schoolmasters, Mr. Cates and Mr. Brennard, after acquiring the knowledge of the national system of education, were also sent out. Their voyage was most propitious. "In fourteen days," writes Mr. Cates, "we have been brought from the English Channel to Senegal, without experiencing even a heavy gale, without having occasion to lie to for one moment, and without making a single tack, and that too at the most stormy season of the year. Every one on board acknowledges that he never saw it in this wise before."

The succeeding year the Church Missionary Society, with the view of strengthening the hands of Mr. Garnon, proposed to the government the appointment of a second chaplain. The proposal was acceded to, and the government appointed to the office the Rev. John Collier, who had been several years preparing as a missionary; the Church Missionary Society considering that they could no where obtain a better return for the expense incurred thereby, than by offering to the government the services of Mr. Collier, which was accordingly done with his entire concurrence. The Rev. Mr. Decker, having been ordained according to the rites of the Lutheran church, accompanied him as a missionary. Mr. and Mrs. Collier, with

Mr. and Mrs. Decker, and an African youth, embarked for the colony in Nov., 1817, and arrived there in safety the commencement of the succeeding year. Their arrival awakened the liveliest feelings of joy in Mr. Garnon, who was anxiously looking out for more help, in the great work then opening before the christian labourers at that place.

Mr. Jost, one of the four schoolmasters who arrived while Mr. Bickersteth was in the colony, had scarcely entered on his labours, before he was removed by death. He appeared, however, to have fully counted the cost, and known the truth of the declaration, "Whosoever shall save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it." He had just begun to assist Mr. Wenzel in his school, when, so soon after his arrival as the 19th of June, he was attacked with fever. The following day, after stammering, in answer to an inquiry made by his colleague, Mr. Johnson, "Jesus is very precious to my soul," the fever increased, and he became almost speechless. Mr. Johnson stayed with him two nights, and gave him medicine every half-hour, but all was in vain. On the succeeding morning, at nine o'clock, he fell asleep in Jesus, without a struggle, and Mr. Johnson closed his eyes in death. "Who could have supposed," asks Mr. Johnson, "that he, the strongest of us all, should have been called away the first of us all? Ah! who knows who may be the next?" He exhorted Mrs. Jost to the last to cleave to Christ. She embarked immediately for England, and after a very rough passage, she arrived in safety.

Mr. Brennard, one of the two schoolmasters last sent out, was also removed by death before he had

been four months in the colony. He went to Regent's Town to assist Mr. Johnson, whose wife was ill, on June 5th, 1817, but in two days was taken ill himself, and continuing to get worse, he was carried in a palanquin to Kissey Town, where he received every kind attention from Mr. and Mrs. Wenzel, and had the best medical assistance. His spirits here became very depressed, though he was calm and peaceful in the prospect of eternity. Mr. Wenzel, seeing that his end was fast approaching, did not think it proper to leave him : he and Mrs. Wenzel therefore sat up with him the last night that he was upon earth. He said much to Mrs. Wenzel respecting her children and his relatives who had died, and remarked "To-morrow I shall be with them ; the Lord is now calling me away." He wished Mr. and Mrs. Wenzel to sing with him. When they came to the words in one of Dr. Watts' hymns—

" We're marching through Immanuel's ground,
To fairer worlds on high,"

his spirits revived, and he sang these words in a manner so loud and distinct, that no one could suppose him ill, but his voice soon dropped, and his strength failed. When they had left off singing, he embraced Mr. Wenzel, and said, " You are my brother, and you shall be my eternal brother before the throne of the Lord, Amen." He spoke but a few words more, when his soul winged its flight to the Lord, whose little lambs he had come all the way to Africa to feed.

A heavier calamity was however at hand. During the next month, an old and most invaluable missionary was also summoned to his heavenly rest.

The Rev. Leopold Butscher, the superintendent of the christian institution, after his constitution had become inured to the climate by a residence of nearly eleven years, during which time he had enjoyed a general state of good health, was at length, after about a fortnight's indisposition, seized with the country fever. During the first week the attack appeared to be nothing material, but afterwards he was taken with a bowel complaint. The disease was violent, and completely exhausted his strength, and proved fatal. Mr. Butscher had by his exertions laid the foundation of the christian institution. A large church, capable of containing all the children and the people of the contiguous town, called Leicester Town, had been nearly finished under his directions. The neighbouring land was beginning to be cultivated, and many of the children had learned useful trades. He was ill only about eleven days : he died at five o'clock in the morning of July 17th, 1817, and was interred at the same hour of the evening on that day. Besides the governor and all the military officers, and most of the Europeans, there were present on the occasion Maroons and settlers, and the children from the institution and the other schools in the colony. Mr. Garnon was with Mr. Butscher till a few hours of his death. His mind was quite resigned and calm, till the time of dissolution drew nigh, when he became rather confused, owing to fever. When he was carried out of the house contiguous to the institution, he looked at several poor boys and said, "Well, you know I have been a long time with you ; perhaps I come not again, but God will give you another father." The children wept very much, and it was very distressing on the day

of the burial to see so many of them deprived of their head. On the Saturday before his death, when Mr. Johnson visited him, he said, "I am now on a dying bed, but I have committed my soul and body, with my dear child, into the hands of Jesus, in whom is all my hope. I know that the work here is quite unfinished, but I believe that God is able from the dust to raise up some one to finish it."

Mr. Garnon was shortly afterwards called to attend the death-bed of a second old and valuable missionary, Mr. Wenzel, and alas ! this attendance summoned him to his own eternal rest, even before the dying missionary whom he was called to comfort. The life of the wife of Mr. Decker was also taken away in child-birth, and the following affecting letter from Mr. Cates, the schoolmaster, to the secretaries of the Church Missionary Society, communicates an account of the deaths of Mrs. Collier under similar circumstances, of Mr. Garnon, and Mr. Wenzel, all in one week :—

"About the middle of July, 1816, Mr. Wenzel was suddenly taken very ill ; and sent in the night for Mr. Garnon, who went immediately. In going, he got wet, and more so in returning ; which brought on a fever, supposed to be of the inflammatory kind. Mr. Collier was, at the same time, in a very weak state, from repeated attacks of fever ; and both Mrs. Garnon and Mrs. Collier expected to be confined almost immediately.

"In this situation, Mr. Wilhelm and Mr. Johnson came to see them on Wednesday, 22nd of July ; and returned the following day, giving a melancholy account of what they had seen ; in consequence of which I came down. Mr. G. was

then a little better, being free from a pain in the head, which, till then, he had felt very violently. Mr. Collier was still weak, and subject to frequent returns of fever; and Mrs. Collier was in a high fever. It being the wish of all parties that I should stay with them, I deferred going back to Leicester Mountain, so long as I could be of service to the sufferers. Mr. Garnon's case was the most urgent; I therefore constantly attended him, the five following nights and days.

“On Sunday, the 26th, Mrs. Johnson came down to be with Mrs. Collier, whose extreme weakness made her recovery, from her expected sufferings, very doubtful. On Monday afternoon she was delivered of a still-born male child; and on Tuesday morning, about two o'clock, whilst I was watching by the death-bed of another dear friend, I was called by Mrs. Johnson to witness the death of Mrs. Collier, who was then breathing her last; and, before I could reach the house, was dead, almost without a struggle. Poor Mr. Collier was lying in the next room, anxiously expecting what might happen. I did not tell him till the following morning, when he received the intelligence with resignation truly christian. Tears would, indeed, steal from his eyes, at this heart-rending separation; but he knew that his beloved wife was gone to a better world, to enjoy His presence on whom her affections were supremely fixed, and this silenced every murmuring word.

“About the middle of the day a great change took place, for the worse, in Mr. Garnon. Mrs. Garnon, who till then had been in daily attendance on him, being unable to bear the scene any longer, was obliged to force herself from him, whom she

was never more to behold in this world. Considering her situation, her exertions, under her peculiar circumstances, had been very great; but she was most graciously supported, as long as the hope of seeing Mr. Garnon recover, remained: and now that this hope was cut off, the Lord was pleased still further to show his love and power, by enabling her to give him up, with composure beyond what it was possible to expect. Mr. Garnon was now in a kind of fit, and perfectly insensible. He continued in the same state till between three and four o'clock on the Wednesday morning; when his spirit departed, without a sigh or groan.

“On the Tuesday evening, after Mrs. Garnon had resigned her dearest earthly treasure to the Lord, she consented to leave the house, and accepted the invitation of a friend to pass the night at his house. On the Wednesday morning, as soon as the governor heard the melancholy news, he kindly sent a palanquin to take Mrs. Garnon to the government house. There she remained during the day on which Mr. Garnon was buried. Finding her confinement drawing very near, she wished to return home; early on Thursday morning, was brought back; and soon after noon, on the same day, was safely delivered of a son. The death of Mrs. Collier and Mrs. Decker, under similar circumstances, added to the shock which Mrs. Garnon had so recently sustained, awakened apprehensions for her safety; yet the composure with which she met the death of her husband, and the humble confidence with which she looked forward to her own trial, served to keep our hopes alive; and it was with heartfelt gratitude that our praises

this day ascended to Him who had realized these hopes.

“The scenes of distress which the houses of Mr. Garnon and Mr. Collier alternately presented, afforded me little time to think about Mr. Wenzel ; but, soon after our departed friends were buried, I called to see him. He had previously been brought to Free Town, and was then very ill ; not so much from any disease, as from a worn-out constitution. During the two following days, he was repeatedly visited. He continued getting worse ; and was in dreadful pain till Saturday morning, the 1st of August, when he expired, about eight o'clock. In the evening we retraced our steps to the churchyard, to commit his body to the earth ; and thus concluded as eventful a week as perhaps the history of the African mission has on record.

“It may afford some consolation to know, that those whose loss we lament, felt on their death-beds the support of those principles which they professed during life. Though the severity of Mr. Garnon's fever rendered him delirious at a very early period, yet, when he was collected, he enjoyed peace with God, and expressed the happiness which he derived from many of the promises of his word. He particularly and frequently dwelt with exultation on that declaration in Phil. iv. 19, ‘My God shall supply all your need according to his riches in glory by Christ Jesus.’ One evening, (I believe that which preceded his death,) he requested me to pray with him, which I did. In the course of the night, he repeated several consolatory passages of Scripture, concluding with the apostolic benediction, ‘The grace of our Lord Jesus Christ,

and the love of God, and the fellowship of the Holy Ghost, be with me ;' and, after a short pause, he added, ' Yes ! it is with me.' These were the last words, with reference to his state, which our dear friend uttered ; and I have no doubt that he now enjoys, in all its fulness, the blessing which he then desired. Mrs. Collier also appeared to possess great peace and serenity of mind ; and, almost the last time I saw her, expressed her confidence in the merits of the Saviour. After her delivery, she never spoke, but appeared calm and resigned.

" P.S. Since writing the above, it has pleased our God to remove Mrs. Garnon's infant to a better world."

In the narration of a mission like that of the West African, which involves so immense an expenditure of life and property, the contemplation of the lives and deaths of the missionaries and other labourers, constitutes a prominent feature, and is replete with edifying suggestion. Mr. Garnon, indeed, was a chaplain, and not a missionary ; but he was eminently a missionary in spirit, and in labours for and amongst the heathen. The leading circumstances in the life of this young clergyman, and the varied and chequered days of his youth, had been a preparation for his subsequent short but exemplary career of service : his death was much regretted.

Mr. Bickersteth had strongly recommended to the missionaries to commence preaching the gospel in the native towns, which, on his departure from them, they proceeded to do. The following is the account which the missionaries Renner and Wilhelm gave of the success of their first endeavours.

Mr. Renner states as follows :—

“ Dec. 1, 1816. A blessed Sunday of Advent ! Having previously acquainted Mongè Backe that I intended to come to his town ‘to pray,’ as they express it, we accordingly went this day. As it was the first time, and Lissa not far from Canoffee, the whole missionary family accompanied me; namely, Mr. and Mrs. Wilhelm, Mr. and Mrs. Harrison, and all the children.

“ Mongè Backe had well prepared the minds of his people for the occasion ; so that a pleasing silence was observed in the whole town. He told his people to appear clean, and that every one should put on his best clothes.

“ Soon after our arrival, the town-crier called the people together, telling them that the strangers were ‘come to give them service.’ We were then conducted under a large tree, which sheltered our whole family from a meridian sun. When the people were assembled, the crier informed them of the object of my errand, that I had come among them ‘to pray.’

“ After they were all seated, and all was quiet, I took up the Bible, as containing the hope of my own salvation, and as holding forth Him from whom I might expect help and succour in opening my lips in simplicity and sincerity. I was not confounded in my hope, having had humble boldness given to me to speak the word of life. I chose no particular text, but made the present occasion a mere introduction for other meetings of a similar kind. I recommended to them the holy Bible, which I held out frequently to them ; and told them that I always would bring this best book with me, and tell them what was written in it ; affirming,

that I knew nothing myself without this book, and that this book only could make us wise unto salvation, and lead us all in the right way to heaven. In order to show them the authority on which we addressed them, I referred to the grand commission which Christ gave to his disciples, ‘Go ye into all the world, and preach the gospel to every creature;’ the gospel was to be preached, therefore, to the Susoos, since they were a part of that world.

“After I had finished, our boys sung,

‘From all that dwell below the skies,’ &c.

and the girls, by themselves,

‘Thy name, Almighty Lord,’ &c.

“Mongè Backe then called me to him, and said, that it was very good to talk about God; and that since he heard what I said, he and his people would have no objection to hear me again, and that I might come as often as I pleased. He said, also, that his people should build a pray-house, like Fernandez’s, at Bramia; because, as he said, the people would not come close together in a hot sun, and could not understand all at a distance. He made us then a present of a quantity of kolas, and a little palm-wine; and we spent the time very agreeably among these friendly people. The whole took us up from eleven o’clock till three.

“The old chief intimated, also, that as the preaching or praying of a white man in his town was quite a new thing, I should give his people a small bullock, if I had one on hand. I complied with it, for the first time; knowing, that if he and his people countenanced us in the way of preaching, a door is then opened to a great part of the Susoo country. But he and his people were not so eager as to feast on the poor creature the same day; since

he cooked it the next day, and every family brought a little rice to dress with it, after which they ate comfortably together. There was no dancing that night in the town; and, in fact, not for two weeks; which surprised us very much.

“Dec. 3. We sent word to Mongè Tomba that I would come to his town next Sunday, ‘to pray.’ He let me know that he likes what Mongè Backe likes; but that he had to go up the country ‘to settle some palaver,’ and that his people could not pray behind his back! so that I must come the Sunday following.”

The next statement is from Mr. Wilhelm:—

“Dec. 8. Second Sunday in Advent. I had to go, for the first time, to Bashia, to preach to the people there. My wife went with me. Mrs. Renner sent the girls with her; and brother Renner sent some of the boys with me, and Stephen to interpret.

“When we came to the chief of the town, Yangji Bully, after having interchanged the usual greetings, (shaking hands, and asking after one another’s welfare,) he took me into his house, to show me the refreshment which he had prepared for me and my people, as a present to me; asking, at the same time, whether I had anything to say to him in private. In answer to this question, it would have been proper to call in the bearer of my present to him, in order to offer it to his acceptance, had I provided one: but having come empty-handed, I thanked him for his kind present, and asked him to come and see me in the course of the week; which was a hint of a present in return. We shall try hard to wean them from this fashion of exchanging presents,

“A kind of shelter from the heat of the sun having been made, the people were called together; but only about forty came. When assembled, the chief desired one, who was a Mandingo man, to declare to the people the reason of their being called together; which is always done by one who is a good speaker.

“He made a declaration to the people to the following effect, ‘that this well-known white man (Wilhelm) was come into the town on purpose to speak to them concerning religion, (or the matter of God, as they speak;) and, as they all well knew that men can speak of nothing better than of God, it was to be expected that they would like to assemble, and to listen to what Wilhelm was going to say.’

“Many voices were then heard to answer in Susoo, ‘We like to hear of it. Let us give ear to hear:’ on which I was asked to speak.

“I assured them of my sincere love and affection for them; and of my hearty wish and prayer that God would bless them all, and make them happy for ever. I told them that true happiness consisted in having God for their father and friend: and that I and other missionaries had been sent out to them for this very purpose, to show them in what way God will be their father, and they shall be his children. I then endeavoured to persuade them not to expect true happiness from earthly things; teaching them the vanity of earthly pleasures and possessions; and bringing particularly before their minds how death strips a man of all that he thought would make him rich and happy on earth: that there was only one thing which death cannot take away from a man, which was, when a man has God for his father and friend. On the

contrary, that death must deliver God's children into the very hands of their heavenly Father, who will then make them perfectly happy, and blessed for ever. I explained to them that the comfort and contentment of heart, which God can give to a poor man here on earth, far exceeds all worldly riches and pleasures; and then I spoke of the happiness of heaven, from the book of God; after which, I also described the misery of hell, the place prepared for the devil and his angels, and to which God will also send those who are not his people, who will not hear his word, and learn to know and believe in his Son Jesus Christ as their Saviour, for whose sake alone God will be a father and friend to sinners. I next brought the important question of our Saviour before their minds, 'What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Matt. xvi. 26. In concluding, I told them, that it was not only the wish of my heart, but of those good people in England who sent us to them, that they all should learn this way, and escape that dreadful place called hell, and that God should take them to his place called heaven; but that it was also the express command of Jesus Christ, the Son of God himself, that all people should be instructed in this way; because he commands his servants, in his word, 'Go ye into all the world,' &c. Mark xvi. 15, 16. After having concluded with the blessing, 2 Cor. xiii. 14, we sang Psalm cxvii, 'Thy name, Almighty Lord,' &c. in Susoo.

I afterwards gave thanks to the chief and the people, for having assembled together, and heard with silence what I had to say to them; in answer

to which, the people again expressed their willingness to assemble and hear in future; and thanks were returned to me by the speaker, for my visit and discourse to them. Refreshment was then brought to us, of which I made them partake together with us; after which we took a friendly leave of one another."

Mr. Renner and Mr. Wilhelm, however, had scarcely commenced their public preaching in the neighbourhood of Canoffee, before they were necessitated to discontinue it, by the revival of the slave trade; which indeed operated so prejudicially, that they were obliged to relinquish the settlement itself, like as Bashia, shortly before, had been, when Canoffee presented itself as a refuge. An armed vessel came into the Rio Pongas to take out a slave ship, which so alarmed the natives, that they refused any longer to attend Mr. Wilhelm's preaching, alleging that they had no time, having so much to talk about. The neighbouring towns were in great confusion, and demanded of Mr. Renner powder and guns to carry on war, or defend themselves. Mr. Renner, supposing that the demand was made with an intent to prevent the man of war carrying off the slaves, would not agree to it, and in consequence the people became exasperated, had several palaver meetings, and came to a determination to cut off the missionaries. The missionaries Renner and Wilhelm were consequently obliged to leave the settlement, and seek protection in the colony. They then made immediate application to the headmen for protection, but most of them expressed their enmity. The headman Mongè Backe, was the only one who declared his favour toward them,

and he at last said, that though he would not drive them away by force, he knew his people were prejudiced against them, and always blamed him for keeping the missionaries at his town of Canoffee; and if they wished to go away, they might go privately. The brethren in the colony wrote home to the Church Missionary Society immediately, advising the withdrawment of the society's labourers and property from the settlement, and also the removal of the children from the Rio Pongas. The missionaries Renner and Wilhelm, however, agreed to return to Canoffee, till the determination of the Church Missionary Society was known.

The following are extracts from Mr. Wilhelm's journal :

“New Year's Day, 1817. In the afternoon we heard the sound of cannon, firing three times. As a large American vessel was lying in the river for the purpose of smuggling away a great number of slaves, we supposed that a man-of-war must have come in to take it.

“Jan. 2. I went again to Bashia; but found it nearly empty, the people having gone over the river to Lissa, to hear the first news about the cannon firing of yesterday. Yangji Bully, and five more of the town people, were at home; but received me with much indifference, being alarmed at the probability of the man-of-war having come into the river; and far more concerned about the news of what had taken place down the river, than about the glad tidings of the gospel. While I was speaking to them, a messenger came from M. Backe, to inform Yangji Bully that the man-of-war had taken the slave-vessel, after three times firing. The American captain and the supercargo,

being on shore, were left behind to lament their loss. They began to utter bitter language against the English.

“Yangji Bully exclaimed, in Susoo, again and again, ‘O, sir! our country comes to ruin!’ Another old advocate for the slave trade said, ‘Ah, the Europeans! they want to send their religion into our country, to cover over their treachery with it! We do not want that. If no vessel must come to us to carry on trade, how will they persuade us that they come to do us good?’ The free people in Africa think, that if the English take away their slave trade, they may as well take away their lives. They do not like to set their heads, much less their hands, at work, for an honest way of getting money, instead of selling their fellow-creatures; and, indeed, scarcely any vessel comes in to them, except in quest of slaves. They have also no little reason to expect, that those poor creatures who are not free, but are now oppressed and injured by them, might some time or other make themselves free in the country, should they multiply, when no longer sold and transported. In their present state, therefore, they will always consider it their policy to be for, and not against the slave trade.

“I went away much disappointed, and grieved that the great adversary should be permitted to defeat what is attempted for the salvation of the souls of these people.

“Jan. 8. Mongè Tomba, the headman in Jesulu, came to see us. I asked him whether his people were building a prayer house; he answered, that the people did not wish for instruction at the present time.

“ Jan. 9. Began to translate the gospel of St. Mark, with which I purposed to go on till the man-of-war should be out of the river, and it should please the Lord to incline the minds of the people to receive me again, and to believe that brother Renner and I have no hand in this business.

“ Jan. 10. Heard, from several persons, that the slave-traders, who wander now about, to keep out of the reach of the man-of-war, are setting the people everywhere against the mission.

“ Jan. 11. The man-of-war is gone out of the river, but is expected to return, and to urge the delivering up of the slaves.

“ Jan. 28. After having stated to Mr. Renner how the people were set against our preaching to them, we resolved to visit them, without making any mention of our intention to preach; and to preach to as many as should happen to assemble around us, by way of conversation only, that we might not give them occasion to reject the preaching of the gospel on account of the offence which they had taken at the man-of-war. But in this our intended proceeding we were likewise hindered, by the man-of-war coming again into the river.

“ Feb. 5. M. Backe sent a messenger, who requested brother Renner to give out gunpowder and guns, to fight the man-of-war, which, of course, was refused.

“ Feb. 7. A gun-boat came up the river, after a yawl belonging to the slave-vessel which the man-of-war had taken, and which it was expected would be found at the house of a Spanish slave-trader. The officer went into the trader's house, to write a letter to Mr. Renner; and while he was

writing, the Lissa people, having lain in ambush, began to fire on the people in the gun-boat. The officer flew out of the house, and got safely into the boat; upon which much firing ensued on both sides. M. Backe sent again to us for gunpowder, during this firing. Brother Renner declared that he could not give gunpowder to fight against the English, even if he had ever so much in the house; for that they were the missionaries' friends, who supported them, and all the Susoo children which were in the place; and that if the Foolahs, or any other people, should invade the Susoo country, he would give them as much as should be in the store-house; but not against the English. The messenger went directly over to Lissa again."

Mr. Renner learned, from a quarter on which he could depend, the following circumstances respecting the personal danger to which the missionaries were exposed, and from which the firmness of Mongè Backe rescued them.

Their enemies laid three proposals before the old chief, but they were indignantly rejected by him.

The first proposition on which they consulted and agreed was, that the missionaries should be burnt out. They laid this decision before M. Backe. The old man said, "No, it shall not be done. If you do this, you spoil my name; and no white man will ever hereafter sit down with me." This satisfied them for the present.

They went their way, to consult on the second proposition, which was to plunder the missionaries. They all agreed on this point, urging, that since they were at war with Sierra Leone, it was no more than just to take possession of Sierra

Leone property. They accordingly went again, to get the sanction of M. Backe for plundering the missionaries. M. Backe said, "No; if my strangers have to leave the country, they shall leave it with their property; and nobody shall trouble them without my consent."

Away they went, much displeased with the old man; so much so, that they now meditated on the horrible third proposition, which was, to kill Mr. Renner. One of them harangued on the subject in this manner: "It is well known," said he, "what Mr. Renner told us at his first coming into this country, when he declared before many people, that whenever the English should bring war into this country, we might then take his life. Here is the war; and now we have a right to take his life, according to his own declaration." Mr. Renner had incautiously said, in a palaver at Bashia, that if ever the English should take their country from them, then they might take his life. Their frequent declarations, that the missionaries came into their country only to hand it slyly over to the English, drew from him this expression; but they shamefully perverted it, in saying, that if war should come into their country he would pay for it with his life. The same man further said, "Mr. Renner is the monkey which destroys our fields, spoils our country, pulls up our cassadas, and eats our bananas and plantains; and, in the natural course of things, such a monkey must be destroyed, just as we do any monkey that annoys us." Another gave it as his opinion, that their ancestors killed people who made jamfa in the country, (acted deceitfully), and that they might do the same; and that it was

quite clear that Mr. Renner was a jamfa-maker, and he approved of killing him. All the rest approved of the decision. They accordingly laid their plan before M. Backe. The old chief became very angry at their diabolical proposal, saying, "No man has a right to kill my stranger, but myself; and I will not do it, nor shall any body else."

In October, 1816, when the missionaries desired to recommence preaching, the people, as was their custom on the termination of the rains, came forth in swarms to argue all the different quarrels that had happened during the rains, in order to their being adjusted by the head people; and so long as such palavers continued, the missionaries were given to understand that the people had no time to attend preaching.

On the 1st of December, the attempt was renewed; kindness was shown to the missionaries in the places where the beginning was made, and every thing promised well. The Lissa people even built a house for the worship of the true and living God; while Jesulu and Bashia promised to follow the example. The month had, however, scarcely ended, before the arrival of the man-of-war frustrated all the hopes which had been excited. The natives then avoided all intercourse with the missionaries; and the missionaries, from necessity, had to avoid all intercourse with them. The generality of the Susoos wished for the departure of the missionaries out of the river, and showed a kind of hatred against them, whenever they had an opportunity to do so.

The despatches forwarded to England from Sierra Leone, relating the catastrophe, and soliciting

advice, never arrived, the vessel having been unhappily lost on the Hampshire coast, where all on board perished. Canoffee was, however, at length necessarily abandoned; and it was deemed advisable wholly to withdraw the missionaries and children, with all missionary property, from the Rio Pongas. Thus, in succession, after the persevering efforts of several years, the servants of Christ were driven from Bashia and Canoffee,—settlements formed and maintained at a great expense of valuable lives and of sacred property, for the single purpose of conferring blessings, temporal and eternal, on the enslaved and degraded natives. This determination was resolved on at a meeting held at Freetown, on the 16th of February, 1818.

The fury of the revived slave trade seemed indicative of its short duration. The cupidity of the wretched natives was stimulated by the more criminal cupidity of the European traders; and these men were sufficiently keen in the discernment of their interests to perceive that the public voice of the civilized world, in demanding the universal and final extinction of that shameful traffic by which they made their unrighteous gains, was certain to be heard at no distant period. They were eager, therefore, to avail themselves of every advantage which they could derive from the protracted treaties of restored colonies of other countries, to amass iniquitous wealth, the sources of which seemed likely to be soon dried up for ever. Three thousand slaves were carried out of the Rio Pongas in this year. Within eight months, more slaves were carried out of that river, than had been in the preceding three years. “Success to the slave trade,”

coupled with imprecations on its opposers, became a toast, in which the infuriated Susoos themselves delighted to join.

Mr. Nyländer thus relates his first efforts at preaching among the Bulloms :

“ On the 19th of January, 1817, I first publicly brought my message before the Bulloms, ‘ Go ye into all the world, and preach the gospel to every creature.’

“ The people were tolerably attentive, and, not knowing the nature of preaching, some would give their opinion of what had been advanced. At last the king rose, and said that he had been in England, and in English churches, and he knew that no person was permitted to speak while the minister was speaking. If they had any thing to say, they should reserve it till I had finished my speech : and thus my congregation became as quiet as in a church.

“ After service, the people expressed their satisfaction with what they had heard, and wished me to come and speak to them again ; but how far their wishes were sincere I cannot judge, their minds are so changeable. They also proposed that a house should be built for Divine worship on Lord’s days, and promised then to attend regularly. They said that they preferred my speaking to them about God, to what they had formerly heard from the mohammedans ; they compared my conduct and the behaviour of the mohammedan book-men ; and they wished that God might bless me, and let me live long in their country ; with many more complimentary speeches and wishes, not of much value.

“ On the following Sunday, Jan. 26, my text was, ‘ And thou shalt call his name Jesus ; for he shall save his people from their sins.’ I had about thirty hearers. We sang Bullom hymns. The whole service continued about an hour and a half.

“ When I had finished, some old women sent to me for tobacco, because they had ‘ attended to my palaver.’ I told the messenger that I did not buy any hearers ; that my wish was, to tell these old women how they might go to heaven when they should die : if they liked to hear, they might come ; if not, it would be to their own loss ; and that by and by some people would say, ‘ Dat palaver be bad ; dat people go to hear him because he give’m tobacco ;’ so that, in this fashion, I should only spoil my name, and the name of the good thing that I was talking to them about.

“ A day or two after, I met the headmen about the building of the house for worship, as proposed. They said that I should leave the building of it to them, and would consider it as their own house. I promised to supply door, windows, and benches.

“ The people seem not only willing, but pleased to hear what I say to them ; yet the generality of them are careless, and very superstitious. I have proposed to preach every Wednesday in one of the neighbouring towns, and the people promise to attend. As often as I have spoken publicly in any place, I have found the people willing to hear, and some will ask questions. One asked how sin first came into the world. I have written, in consequence, a small tract, in Bullom, on the subject.

Another asked, why the white people mention so many particulars in their prayers, such as those in the litany. A third approved very much of the petition, in Bullom, 'Lord, have mercy upon us, and write all these thy laws in our hearts!'"

In five or six months afterwards, Mr. Nylander began to preach to the Bulloms in the Bullom language. The following is the account of his first sermon in Bullom,

"On Sunday, we made public use of our Bullom hymns. I preached at Yongroo under a shady tree, and had about fifty hearers, beside my own scholars. We first sang in Bullom,

'This day belongs to God alone,' &c.

The Bulloms were much pleased to hear a hymn sung in their own language, which they so plainly understood. I then prayed with them. Observing that some of them did not kneel, I told them the reason of our kneeling when we pray to God. We sang again in Bullom. I then preached from Mark xvi. 15, explaining to my hearers the commission of our Lord to his apostles. I told them that my forefathers had been heathens; that they were enlightened by receiving the message of the messengers of our Lord Jesus Christ; that I was sent among them, not to make trade, not to look for money, but to do good to their souls, and to tell them how they might get to heaven when they died. 'I am sent,' I said, 'to preach the gospel unto you; that is, to tell you the good news, that to you is born a Saviour. His name is Jesus Christ. He is come to save sinners. He wishes you to go to heaven when you die, and therefore he has now sent his word into your country.' I then dwelt

further on the Bible, as a treasure of wisdom and knowledge, to make us all wise unto everlasting salvation. They all approved of my speaking, and wished me to come again."

In about four months the natives had built a house for Divine worship, in which Mr. Nyländer performed service twice on the Sunday. He found them, however, although willing to hear in occasional visits made to them, soon become tired when these visits were often repeated, and they even asked payment for attending. The people understood and praised his Bullom speaking and reading; but, being sunk in superstition and ignorance, they put little value on the instruction which he offered to them and their children. The sound of the drum, a jug of palm-wine, and a few leaves of tobacco, were of more value in their esteem than christian instruction. The attendance soon became very inconsiderable, and the king was sometimes the only adult present. The school was also reduced to twenty-five boys, and gave a very distant prospect of doing good in the Bullom country. "Oh!" exclaims Mr. Nyländer, "that the name of Jesus may be glorified by the conversion of *one* Bullom!"

The fatal obstacle to all usefulness at Yongroo, was the slave-trade. On the revival of that traffic, dealers from the Rio Nunez came to purchase slaves. Red-water trials became frequent in order to procure victims for sale, and few of the accused escaped. While the Bulloms could sell slaves and get rum, the preaching of the gospel had no sort of influence upon them. Complaint was brought against Mr. Nyländer at a public palaver, that he spoiled the country by not bringing rum. They

said, "he only sit down to teach children, and talk God-palaver; that good, but suppose he bring good trade, that better."

Yongroo, the third missionary settlement, was at length necessarily relinquished the same year in which Canoffee was vacated, and from the same cause, the unhappy slave-trade.

Mr. Klein at the fourth and remaining missionary settlement of Gambia, also commenced public preaching at the same time with his brother missionaries. He thus relates his first attempts:—

"About the middle of April, 1817, I set out on a journey north-east, to preach in native towns, as I had long wished to do. I walked up to Debrian; and took Anthony, the usher, and two other boys, with me.

"On Saturday the 19th, I felt greatly perplexed to know how to proceed. While I was considering with some anxiety, M. Salia, the chief, with some of his book-men, called on me. He brought with him an Arabic Bible, and several Arabic tracts, which I had given him. He expressed his high value for them, and said that his people read them very often; but, as they did not understand them fully, they wished to have a person to instruct them. I told him, that if he would collect his people the next morning, about ten o'clock, I would speak to them. He seemed much pleased with my proposal; and the next morning, himself, several book-men, and about eighty persons, attended; when I preached to them, under the piazza, from the ten commandments. While I was addressing them closely on the subject of adultery, two persons withdrew. M. Salia and the rest afterwards warmly expressed their thanks.

“In the afternoon they collected again, when I explained to them the parable of the Prodigal Son, and exhorted them to return to their heavenly Father, from whom they had all departed.

“I afterwards pursued my journey through seventeen other towns, among which were those of king Demba and of the chief of the Cabby Susoos. In all these places I met with the greatest encouragement, and not the least opposition from any one. The chiefs and the people uniformly expressed their thanks, and intreated me to come again next dry season. The chief of the Cabbys was particularly urgent. He constrained me to stay with him two days, that I might preach again to his people, and intreated me to come again in the dry season, when he would collect more than a thousand persons. He said, ‘There are some white people in this country, but they only come for trade : they never tell us what God says in his book, or how we may be saved. If the times were not so hard, we would keep you here to teach us.’ I was surprised at this, as I should rather have expected that they would stone me, because I spoke very plainly to them : for in that, and in every other town, after explaining each commandment, I addressed them closely ; as, for instance, on the first commandment ; ‘You know in your own consciences, that you have broken this law of God. You do not honour God ; you do not pray to him ; you do not thank him for what you receive from him. I have walked many miles in this country, but I have not seen any house built for the worship of God, while I have seen numerous houses for the devil. You pray to him, and honour him, and put your trust in gregrees ; and thus you serve the devil, and not

God ; and if you die in this state, you must go to hell, and be tormented with him for ever.' After having endeavoured, by this kind of application of each commandment, to convince them of sin, I exhorted them to repent, and turn to God, and set before them the love of God in Christ Jesus, and the hope of a holy and happy immortality. Mr. Hutchinson accompanied me to most of these towns, and was very useful to me."

Such journeys as these could not, however, have been repeated, except Mr. Klein had been relieved in a considerable degree from the charge of his school, especially as the elder boys were beginning to manifest a disposition to great insubordination. To allow him the better to leave, and also to secure him more time for proceeding with the translation of the Scriptures, he engaged a native, named Brunton, nearly related to some of the chiefs, and educated partly in England, and partly by the missionary of that name. This native married one of the elder girls, whose behaviour in her new situation was very becoming.

In the spring of the succeeding year, Mr. Klein proceeded on a second preaching tour among the natives, but was recalled, and prevented from resuming it, by information that the settlement was to be immediately relinquished. This information proved to be premature, but the transfer of the Isles de Los to the British, afforded such superior advantages for communicating religious instruction to the natives at large, that Mr. Klein was advised to remove thither from Gambia.

The exposure of the missionaries to the hatred of the chiefs and people, the nefarious measures which were resorted to in order to expel them from the coast, and the hazard of life to which they were

now exposed, from their opposition to the revival of the slave-trade, which the natives were so extremely anxious to re-establish, thus caused the abandonment, one after another, of these once promising stations. Considerable hopes were entertained on abandoning Gambia, that it would be only vacated for a time, but such has been the uninterrupted succession of unpropitious circumstances attendant upon the West African Mission, that to this time (1836) it has never been again occupied.

The only post now occupied out of the colony by the friends of the mission, was Goree, in which Mr. Hughes, the schoolmaster, and his wife, had formed a school, which was proceeding with much prosperity on Mr. Bickersteth's disembarkation upon the African shore, on that spot. The cession of Goree to the French, and the arrival of a Romish missionary, led, however, very speedily to its relinquishment.

Thus ended the labours of the Church Missionary Society in the territories of the native tribes of Africa. The painful, though necessary measure, of retiring from the territories of the native tribes, was, however, greatly compensated by the important sphere of missionary labour presented in the colony of Sierra Leone; where the objects of the Church Missionary Society could be prosecuted beyond the influence of the slave-traders. To this point, therefore, the missionaries successively retired; and to this spot the efforts of that society have since been almost entirely confined.

The colony of Sierra Leone was ultimately divided into fourteen parishes; for each of which it was the desire of the Church Missionary Society, according to an arrangement with his majesty's

government, to provide an efficient minister; but the sickness and mortality which have prevailed in the colony have always rendered this impracticable: and, owing to the inadequacy of their number, the missionaries have been compelled to relinquish considerable parts of the colony. While the frequent reduction in the number of labourers, by deaths, removals through ill-health, and other causes, have necessarily circumscribed the operations of the society within a much narrower sphere than the limits of the colony, the regions around have been left almost untouched; and, though some considerable tracts of country have been placed under the authority of Great Britain by the chiefs and people, and an advantageous opening thereby made for the introduction of the gospel among some neighbouring tribes, the Church Missionary Society, from these causes, has never had it in its power to avail itself of these opportunities of extending its labours.

After the retirement of the missionaries to the colony, two different excursions were made, in the years 1818 and 1819, with a view to examine the state of the bordering districts.

The first excursion, which occupied seven days, was made by Mr. Johnson, who had previously received ordination from the Lutheran clergymen connected with the mission, according to the rites of that church, and had entered upon the regular discharge of the ministerial office among the numerous negroes assembled at Regent's Town. He was accompanied in his excursion by Mr. Cates, the schoolmaster, Wm. Tamba, one of his communicants, and other natives.

They left Regent's Town on January the 12th,

1818, and walked to Wilberforce, which is situated on the north-west side of the colony. On departing from Regent's Town, many of the inhabitants surrounded them, shaking hands with their minister and bidding him farewell, with many tears. A report had been circulated that he did not intend to return ; and it was with the greatest difficulty, and not till after repeated assurances to the contrary, that the people could be prevailed on to leave them.

Arriving at a place of some size, called Tongier, a considerable number of people assembled ; and as the headman understood English, Mr. Johnson explained to him, that the object of their visit was to inquire whether they knew and served the living God. He confessed that they did not. The awful consequence of dying in ignorance being pointed out to him, he said that it was all true, and that he should be glad to learn. Tamba was then introduced, as a man who could tell him and his people, in their own tongue, the things which would make for their peace. Tamba addressed them in the Sherbro language. They listened with attention ; and showed, by their significant gestures and answers, that they understood him.

The town abounded with those marks of superstition, which are common in this part of Africa. There was scarcely a house which had not its wooden post and broken bowl, for its defence ! The folly of depending on such things being pointed out, the headman acknowledged that they could do them no good ; and said that he only kept them because it was the fashion of his country, but did not trust in them. Being asked if he would call his people together on a Sunday, if any one came to instruct them, he said, " No ! what they had

heard to-day was enough." After having faithfully warned him of the probable consequences of his refusal, the party left him to consider them, and resumed their walk along the sand-beach.

Having succeeded in collecting the people together at another town, Tamba addressed them in Sherbro, according to the directions of Mr. Johnson. They were all seated round him; some on stools, and some on country chairs; forming a motley groupe. They were generally attentive while he spoke. When he had done, they talked a little time together; after which one of them told Tamba, that they could not say what he had spoken was bad, and that the fashions which they kept were the same as those of the old men before them, and they knew no others; but if any one came to tell them, they would hear. Tamba then informed them, that it was the missionaries' wish to send some person that way, who would occasionally come to visit them, and tell them the things that made for their peace. They seemed very much pleased with this intelligence.

The missionaries had not been long in the town, before they were warned not to go into one particular house, as it would assuredly kill them. To confirm this, they were shown a dead horned-owl, which was hanging near it; and which, they were told, had presumed to fly over this wonderful house, and therefore had dropped down dead.

In this excursion the missionaries had to endure many hardships. Once their guide refused to go with them another step, so that they had either to remain where they were, without a place to sleep in, or sufficient food; or to go into the woods, with night fast approaching, without a guide, and

without knowing a step of the way. Hoping they might find another town, they set off; and went through several farms, till the road entered the wood. Here they soon lost all traces of it, and were obliged to go back to one of the farms, where there was an empty shed; resolving to take up their abode there for the night. Tamba then went to the woman, at the farm where they first stopped, to try to get something to eat; but she either could not or would not let them have any thing, nor lend them a pot in which to cook the little food which they had. They were obliged, therefore, once more, to try if they could not discover a road through the wood; but their endeavours proved fruitless. It was dark, and they could not see the road, even where there was one. As soon as they had reached another farm, where there was a shed, they again stopped; and here they found a fire and an iron pot, though no inhabitant; and were glad to spread their blankets on the earth. The animals in the adjoining woods howled around them. About two o'clock in the morning they awoke; and, finding themselves cold, and a heavy dew falling on them, they heated some water, mixing with it the last port-wine which they had, and drank it out of an old broken wooden bowl. They then lay down again; and slept in safety till day began to break. They had travelled nearly thirty miles; the greatest part of the way on foot, without any thing to eat. They lay down in an open field in a country which was the habitation of elephants and leopards, under the falling of a heavy dew, and arose without having received the slightest injury. Surely goodness and mercy were with them.

The next morning, which was Sunday, found

them in this situation; without any food, and without knowing their way.

They set off as soon as it was light, in quest of a town. Following the most beaten path, they had not walked more than two miles, before they had the pleasure of hearing human voices; and soon met a woman and some children. These told them that they were in the right road to a town; which, indeed, they reached in another mile. It was a very small place, called Corry. Here they breakfasted: and, as the people informed them that the town was not far from Robiss, the missionaries determined to proceed thither; hoping to be able to reach it in time to assemble the people for worship, in the earlier part of the day. They came to a town called Monshon, or Romonshon. The people being Timmanees, Tamba could not talk to them, nor did they seem willing to receive them. They were obliged, therefore, to proceed; and followed a man who was going to Robiss, which they were assured was not far distant, though it proved still about eight miles. At Robiss their first object was to collect the people together, and inform them the cause of their visit. Mr. Johnson spoke to them through an interpreter. The headman acknowledged what he heard was good, and said that he should be glad to hear more of it. In the evening he attended again; and, as Mr. Johnson preached, he made frequent replies, saying, "Good! true! right!" &c. The town was large and populous; but the people wholly given to idolatry and superstition. The missionaries could not render them much service, none of their company speaking Timmanee; and though the

headman understood English, many of the people did not.

Early the next morning they once more reached Regent's Town, where their arrival occasioned great joy. The people so thronged round Mr. Johnson, that before he reached the house they amounted to a crowd.

Thus, in seven days, this interesting little party walked upwards of 120 miles ; having taken a complete circuit round the colony ; and made known the glad tidings of salvation in several places, and in several tongues, in which, perhaps, it was never heard before.

The next excursion was of a much more extensive nature. It was commenced the beginning of the year 1819, about a twelvemonth after the preceding, and occupied ten weeks. Mr. Cates, the schoolmaster, accompanied by Wm. Jamba, Wm. Davis, and other natives, travelled on this occasion nearly 400 miles down the coast, which is more than a third of the distance between the colony and Cape Coast. Tamba and Davis addressed their countrymen, and frequently with much effect. In the Bassa country especially, their reception was highly favourable. The providence of God appeared in an astonishing manner to have prepared instruments for this service, as Mr. Johnson had converts at Regent's Town of almost all the nations around, even from the banks of the famous and almost unexplored Niger, and some even from various countries beyond Timbuctoo.

The undertaking was, however, attended with considerable danger and difficulty to the liberated negro converts. They left their country as slaves,

and had their old masters heard of their return, they would probably have endeavoured to regain possession of them. But when this and other things were mentioned to them, they replied that it was possible such things might happen, but they counted not their liberty nor their lives dear unto them, so that they might have the opportunity of telling their countrymen the good tidings which they had heard at Regent's Town, and what God had done for their souls.

There were, also, peculiar difficulties, so far as Europeans were concerned, in making these excursions, especially in their inability to bear the fatigues which travelling through the woods and wilds of Africa, on foot, necessarily occasioned. Mr. Cates, however, remarked, "To this I can only say, with my companions, I know not what may happen, but, for the sake of being instrumental in the conversion of sinners, I am willing to go forth; and even should I fall, and my party, in the attempt, life cannot be lost in a better service. I may possibly experience hostility from the natives, but we will leave our protection to Him in whose name we go, rather than provoke hostility by taking means of self-defence."

Mr. Cates's journal of his excursion to the Bassa country, contained a more full and accurate view of the manners and opinions of the inhabitants of that part of the coast of Africa than had before appeared. He was the first who had ever visited them as a christian with the word of God in his hand; he opened to them, with simplicity and affection, the way of salvation, bending his knees in their presence to pray that they might be enlightened by that word, and carrying with him, as companions, some

of their own countrymen, who were living witnesses of its power.

The disastrous termination of Mr. Cates's labours, which was close at hand, still further increases the interest of his account, and testifies the importance of working while it is day, since the night may be near at hand wherein no man can work.

On February 4th, 1819, they arrived at Tumbo. While waiting for a canoe, Mr. Cates informed the people whither he was going, and for what purpose. They expressed surprise, and confessed their ignorance of God. When the people were gathered round to receive what they had agreed on for the passage in a canoe to Jenkins' Town, Mr. Cates took the opportunity of stating to them their case as guilty sinners before a holy and righteous God; telling them that he came to know whether they would hear and learn the word of God or not. They said it was good, but they could not say that any white man might come there to live, unless their headman would give him leave. Mr. Cates asked if their house was on fire, whether they would wait till the headman came, to know if they might run out of it. "No!" was the answer. He then said, that he had brought God's book, and was going to read part of it; after which he would kneel down and pray to God, and that as many as wished to flee from the wrath to come, must stop and hear. Most of those present sat down, and listened while a hymn was sung, and while he read and explained the latter part of the twenty-fifth chapter of St. Matthew, and afterwards prayed. At his right hand sat a Mandingo; and, before him were heathens of several countries: most of them understood English; around were idle people, who were more

noisy than attentive. After the service they went quietly away, but they had not long been gone, before some of them began drumming and dancing in their heathen fashion, which they kept up above two hours; on which occasion, however, not one of the persons who came with Mr. Cates showed the least inclination to join, or even to go to see them.

There were a number of men and boys, initiating into the mysteries of the purrah, which is a kind of religious order. Whenever these people appear in public, they are covered with country cloth, and leave but just room to peep out: while even this little aperture they are anxious to close, as often as possible. Were there nothing more connected with the purrah but some additional clothing, and if this noviciate ceased with life, it would be well; but it is a delusion of the devil to keep men in idolatry; and it is most afflicting to see so many poor creatures carried away with such a delusion.

Another town at which they arrived was called Dibbier. After collecting there what people they could, Wm. Tamba addressed them in Sherbro, telling them that the word of God declared their state, as sinners, to be lost and ruined; and that there was but one way of being saved, through faith in Jesus Christ. They listened with attention, said it was good, and offered Tamba a fowl for telling them this. Here a house for the night was next offered; which Mr. Cates and his companions accepted. They had not occupied it long, before the people informed them that the devil was coming that evening to exhibit himself in the place. Mr. Cates had a great wish to witness this heathenish custom,

but was told that neither he nor the people that came with him could be allowed to do so. One of the men belonging to the canoe, was the messenger between Mr. Cates and the devil. Mr. Cates sent word that he wanted to see the devil, and to tell him what place God had prepared for him; but he would not consent to the interview: and the man who brought Mr. Cates, entreated that he would not go out of the house, as the people would punish him if he disturbed them. Not wishing to cause him trouble, he kept within doors till the scene was over. It commenced by great shouting; soon after which the devil made answer, by roaring through a calabash. This continued some time, as he visited most of the houses, and at every one the same noises were repeated. He came into the yard before the house in which Mr. Cates and his party were; so that they could hear him, though they were not allowed to see him. Mr. C. found that he intended at this spot to bid adieu to his deluded votaries; and to leave them to finish the night, by shouting, singing, drumming, and dancing. As soon as the devil had retired to a house not far from that in which Mr. Cates and his party were, they were allowed to go out. In the intervals he continued to answer the people from his house, still speaking, or rather roaring, through a calabash: after which they began beating a drum of wood, and another of skin, making together a most horrible noise, to which they danced about half the night. The next day, Mr. Cates called as many of the dancers together as he could, and told them that the end of these things would be death; and that if they would escape everlasting misery, they must

flee to Jesus Christ. After some consultation among themselves, they said what he told them was right, and they had no objection to hearing it; but they could not say that any person might reside there to teach them, unless they had leave from their headman.

At Johnny, the headman having sent word to the king and others of the arrival of the missionaries, the king came to see them, and hear what they had to say. Before long, Mr. Cates received a message that he was waiting to see him; and immediately repaired to a large tree, by the headman's house, where he was sitting, surrounded by the people who came with him. He wore a large three-cornered hat, and a flowing robe of light-coloured cotton; and held in one hand, a large staff, headed with silver; and, in the other, a monkey's tail, to keep off the flies. Having the honour to be seated at his right hand, and having a most important message to deliver to him, Mr. Cates felt the difficulty of his task. The Bible was in his hand, and a few verses of the fourteenth Psalm was the part that he read; from which he took occasion to enlarge on the fallen state of men, and the wrath of God incurred by sin. Having pressed this on their attention as their personal concern, he adverted to the method of salvation by faith in Christ Jesus, as revealed in the Bible. He informed them, that these things were what the missionaries wished to teach among them; believing that they would conduce to their present and future happiness. He then stated what had taken place in the last town, and inquired whether the king would have any objection to a person's residing on the island to teach the people. After consulting among

themselves, they told Mr. Cates that what he had said appeared good, and that the king would not object to its being taught; but he could not give him a positive answer about any person's coming to live there, until he had had time to consider the matter more fully, and, to consult with all the headmen about it: and, as he understood that Mr. Cates was going further down the coast, if he would call as he returned, he would endeavour, by that time, to give him a final answer. Observing the people in a serious mood, Mr. Cates stated somewhat of the nature and obligation of prayer, and offered to engage in that solemn duty. They assented; and, when he kneeled down, most of them followed his example.

The missionary party next sailed down the Sherbro, and going through a narrow channel, were brought out to the mouth of the Boom river.

It was eleven o'clock before they reached a town called Sierra Leone. The headman was not gone to bed, and received them civilly. As he spoke English, Mr. Cates had an opportunity of conversing with him, while supper was preparing; and found, as he had expected, that there would be here no opening for any plan that tended to expose the sins of polygamy and slavery. Mr. Cates told him his object in coming, and urged his responsibility, as headman, to promote both the temporal and eternal welfare of his people. He could not deny the truth of what was said; but strove, by every means, to lead the conversation to some other subject. He admitted the advantage of education; but did not wish that religion should be connected with it. Mr. Cates again attempted to press the importance of eternal things on his mind; and

told him that the society from which he came would never send any one merely to assist him in making trade and getting money ; that they earnestly desired his welfare, and were assured that they could do nothing so effectually to promote it, as by sending some one to instruct them in the truths of the word of God. This kind of conversation was, however, disagreeable to him.

Early on the Wednesday morning they commenced their journey, on foot, to Gendamer. A man came up to Mr. Cates on the road, and addressed him in good English. On entering into conversation with him, Mr. Cates found that he had been in England. He told Mr. Cates that the man with whom he now lived, served God day and night. "Such a character," answered Mr. Cates, "I would not grudge a day's walk to see;" but finding that his master's service was in Mandingofashion, Mr. Cates thought they should not agree. He, therefore, pursued his journey; and, soon afterwards arrived at Gendamer, the king's town.

As Mr. Cates was entering Gendamer, one of the king's sons came up, and offered to conduct him to his father's presence. He passed a considerable way, through many houses and courts, and at last arrived at the king's residence. He was found very unwell. He inquired of Mr. Cates whence he came: of this Mr. Cates informed him, and stated the object of his visit. Neither the king nor his people were so ignorant as many of the Africans; having had instruction from the Mandingoes. He informed Mr. Cates that he constantly prayed to God, when he was well; but could not while sick, because he was unable to kneel. Mr. Cates observed, that the religion of Jesus Christ, which he wished

to make known among the king's people, taught that God looked on a man's heart when he prayed; and that whoever earnestly desired the blessing of God, might seek it in any position, if he sought it not through his own merit, but that of the Lord Jesus Christ. The king, thinking that Mr. Cates had talked long enough without making him any present, inquired what he had got for him. Mr. Cates told him nothing but the word of God; that the persons who sent him were many of them poor, and could not afford to give any thing away; but that they always laid aside part of what they earned, for the purpose of sending people with the bible to teach Africans and others who did not know it; and that whatever he supplied him or his party with to eat, should be paid for, and also the house which he might lend them to live in. He said Mr. Cates's was a business which concerned the whole country, and the people would all come to-morrow to hear what he had to say; but how could he expect him to call them, unless he gave him a little something. He told the king that he wished nothing, in coming, but to do him and his people good, by making known to them the way in which they might go to heaven when they died: that if they heard him, well; but if not, he must go back, and their blood would be on their own heads. Finding he could get nothing, the king said no more about it. He asked Mr. Cates if he would drink some grog: here, again, however, he could not comply with his request; but told him that he should be glad of a little water, without any rum. The king said there was water enough in his country, but very little rum; and that he could not drink either grog or rum, being a mohammedan.

His son then conducted Mr. Cates, and friends, to the house which had been appointed for them ; to which he was glad to retire, to be a little free from the troublesome gaze of the people.

Toward evening Mr. Cates went to the king, to know if he would like them to read and perform service in his house ; to which the king consented. Mr. Cates therefore went, accompanied by Tamba and Davis, and one of the people. The king was too unwell to walk ; but, on their arrival, ordered the men to carry him from the small room where he was lying, into a large open space near it. Here his sons and the principal people assembled, until it was nearly full, and formed the largest audience which Mr. Cates had yet addressed on his journey. Being all seated on mats, and the king signifying that he was ready, Mr. Cates read the third chapter of the Acts, and commented at some length, particularly on the words, “repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” He urged repentance as the duty of all men, all having sinned and come short of the glory of God. The king said Mr. Cates had stated that they were all sinners, but he had not proved it. Mr. Cates then read the two great commandments, and enlarged on the particular points of them, as they are treated of in the sermon on the mount ; and put it to their consciences, whether they could say, in every instance, “I am not guilty.” They were all silent. Mr. Cates added, “whatever may be the opinion of each individual, the great God, who seeth the heart, and knoweth the thoughts, has told us this in the plainest terms.” He then read the words, “The Lord

looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy : there is none that doeth good, no, not one," Psalm xiv. 2, 3. When he had concluded speaking, he proposed praying with them. The king consented, and inquired what position of body they ought to be in. Mr. Cates told him, as he had done before, that God looked on the heart ; and if prayer came from thence, whatever position the body might be in, it would be heard ; adding, however, that those who had no bodily infirmity to prevent it would do well to kneel, as that was the posture of humility. Toward the conclusion of his prayer, Mr. Cates implored that God would be pleased to restore the king's bodily health ; and, when he had done, the king thanked him much for having asked God to make him well. How much more alive are our senses than our faith ! The king felt the plague of his body, and therefore, a single petition for its removal was noticed : the plague of his soul he felt not, and therefore the petitions for its removal were disregarded. The next day Mr. Cates was called to state to the assembly his business.

At another town, just before the missionaries were ready to depart, a headman and his son arrived. The son had been in America, and in several parts of Europe ; and, though he had never learned a letter, considered himself a wise man. To these people Mr. Cates was requested to read his book ; but before he could begin, the young man observed, that he knew it was not God's book, as Mr. Cates represented, for he had seen God's book in the different churches where he had been, and it

was much larger than Mr. Cates's ! This profound objection, after some little explanation, was removed, and Mr. Cates was suffered to proceed ; but neither the old man nor his son seemed at all satisfied. They urged another headman not to let them proceed, alleging that they had run away. At first, he seemed disposed to listen to them ; but when Mr. Cates put the question to him in positive terms, whether they should go or not, he said, " Go, go." This was evidently displeasing to the old man and his son, who seemed to long after a division of their goods ; and as they packed them up, they viewed them as a tiger would scowl at his escaping prey.

The fact of accomplishing such a journey on foot, as Mr. Cates and his companions had done, excited general surprise. After expressing their astonishment and admiration in as many ways as they could devise, the people, more than once, summed up all in the prodigious compliment of assuring Mr. Cates, they never saw a white man like him before, for he was all the same as a black man !

They proceeded to King John's Town, and their arrival being soon noised abroad, men, women, and children ran together to look at the white man. Mr. Cates was sitting in a large palaver house, which in less than ten minutes was so filled with people, that the heat became quite oppressive ; while the noise was such, that a stentor must have despaired of being heard. He was obliged to move into the open air, where he sat nearly half an hour to gratify their curiosity.

The approach of the king was now announced. Some mats were spread ; and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The king was a feeble old man ; but in

tolerable possession of his faculties. He was dressed in a long robe of country-cloth, made in the mandingo style ; and had on his head a scarlet and blue cloth-cap, ornamented with vandyke and tassels. By the help of a staff, he was able to walk to his seat ; and his sight was sufficient to distinguish Mr. Cates very readily. He inquired after his health, his name, and his business. Being satisfied on these points, he said he was glad to see him, and to hear what he told him. The people then began to express their opinions about Mr. Cates and his party. That they should have walked from Sierra Leone, seemed almost incredible : and, in order to get rid of this difficulty, one man stated it to be his opinion, that Mr. Cates came down from heaven ; which he thought, of course, a shorter journey. In an open shed, near the house which the king appropriated to their use, was the unburied body of the deceased headman, as they reported. Before Mr. Cates began his meeting for prayer, the people had assembled at this shed, with drums and horns, howling and dancing in the most extravagant manner.

The king, after retiring, appeared again ; his head, in addition to the red cap, was now surrounded with an enormous quantity of leopard's teeth tied together, perhaps not less than two hundred, the weight of which must have been severely felt by his enfeebled neck. About thirty people were admitted with Mr. Cates, and the doors were shut. He read part of the eighteenth chapter of St. Matthew, and addressed them ; Davis repeating, in Bassa, what he said. They were very attentive, and seemed thankful for the instruction given them, and much surprised at seeing a countryman of their

own so far elevated above them. Having concluded, Mr. Cates told the king, that he should like, in the forenoon, to speak to his people more publicly, in some place where all who wished might attend. The king said, he was willing, and should be glad himself to be present. Mr. Cates had no sooner entered the palaver-house for morning service, than the people flocked together in crowds, to hear the surprising things about which Mr. Cates talked : in a few minutes, the king came ; when between two and three hundred persons seated themselves around, and were silent beyond what could have been expected from such untutored people. First of all a psalm was sung ; Mr. Cates then prayed, and William Davis afterwards explained the meaning of each of these services to them. Mr. Cates then read the second chapter of Genesis ; and spoke briefly on the creation of man in a state of happiness, and contrasted it with his present state ; leaving Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice, Davis stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with the justice and mercy enjoined by the word of God ; on which the whole congregation, who had hitherto been silent, set up two or three loud shouts, as if they had been electrified. These were shouts of approbation, and meant that what was said was very good. As soon as silence was restored, Davis finished his discourse ; and, after again singing a psalm and prayer, they promised to meet the people again before night, as they seemed still disposed to hear.

After numerous difficulties and hardships, the

missionaries reached home in safety. Mr. Cates observes :—

“In reviewing the journey, it becomes me to raise an Ebenezer of praise to that gracious God who has protected and upheld me and all my companions to our journey’s end ; and who has, I trust, in some measure opened a way for the continual preaching of his word, by any persons whom the society may be able to send. We have been kept from every serious calamity, in a country most unfavourable to excursions of this kind, and have, in many places, been received with civility and kindness. Our message has been totally rejected only in one place ; while, in many, it has been approved, and, in the last, accepted with eagerness, beyond what my most sanguine expectations had anticipated. With the prospect in Bassa I feel more satisfied than with that in any other part of the country. The people appear sensible of their want of instruction, are willing to receive it, and ready to comply, in an extraordinary degree, with the customs of one whom they esteem a book-man. I would, therefore, trust, that it is in the gracious purpose of God to raise up a seed to serve him in that country.”

Mr. Cates never recovered the effects of this expedition, in which he hazarded his life for the sake of the gospel. He survived his return but three months, and was afflicted with sickness and excruciating pain in the bowels almost to the day of his death. He removed about from place to place for change of air, and at length settled down at Freetown for the advantage of medical attendance, where he continued gradually to sink until death closed

his eyes. Till within a few days of his death, he suffered under much darkness of mind and many temptations ; yet he was not confounded, but stayed himself upon his God, applying to himself, as a member of the church of Christ, the prediction of the prophet Zechariah, respecting the final issue of the conflicts and trials of the church at large, "at evening time it shall be light." Nor was he disappointed in his hope. He had a joyful confidence in the Saviour of sinners, and spoke of him with grateful exultation to those who were with him. The day before his death, when very much exhausted, he expressed, in a few words, a lively sense of the presence and love of the Saviour. On being reminded of the need of patience, and on the text from Job being quoted, "All the days of my appointed time will I wait, till my change come ;" he replied, "Yes, if He will not take me home to-day, I must wait till to-morrow, and my soul is all ready to depart !" In this peaceful state of mind he continued till a delirium came on, which did not leave him till the hour of his departure, when, with a smile on his countenance, and seemingly in the act of prayer, his spirit joined the innumerable company of the church of the first-born, whose names are written in heaven.

In the year 1819 the rains at Sierra Leone were unusually heavy and uninterrupted, beyond those of any season in the memory of man, and sickness and mortality consequently prevailed more than ordinarily among natives, as well as Europeans.

Mr. Collier had been left as sole chaplain at the colony since the death of Mr. Garnon. He expired in little more than a week after Mr. Cates. Thus after so tedious a delay in obtaining chaplains, the

office was again left vacant almost as soon as filled, by the affecting deaths of two clergymen who were in the very prime of youth. On the 18th of July, Mr. Collier had to attend a funeral in the burial-ground, and being somewhat after his time, he threw himself into a profuse perspiration by hastening to the sepulchre. Having gone out without a proper guard against the rain, which was descending in torrents, he began soon afterwards to sicken. He assiduously attended the death-bed of Mr. Cates, and was but ill-prepared to sustain the fatigue. The day after Mr. Cates's death, he was employed in writing his last letters to the Church Missionary Society. On Sunday, Mr. Nyländer supplied his place at the church. On the following day his fever increased. He closed his eyes on Lord's day, August 1st, at half-past ten in the morning, at a time when he usually stood up in the service of his Master, beseeching the people in Christ's stead to be reconciled unto God.

In spite of mortalities and discouragements, it is pleasing to reflect that labourers continued to offer their services, and to risk their lives for so glorious an object as that of promoting the success of the West African Mission. In November, 1818, Mr. and Mrs. Morgan, Mr. and Mrs. Taylor, and Mr. Bull, embarked to engage in teaching the schools; and in the succeeding month, Mr. and Mrs. Jesty, and Mr. Barrett, embarked for the same important and honourable purpose, and arrived in safety at the colony at the end of March, 1819.

For the three months after her arrival, Mrs. Jesty, though near the time of her confinement, exerted herself in the female department of the colonial, or Freetown schools. On July 1st, she was

seized with fever ; at the same time Mr. Jesty was carried down to the lower part of the house for the benefit of air, under much indisposition, and for the greater retirement of his wife. This proved to be a final separation between them for the present world. On the 7th she was delivered of a still-born child. About an hour after her delivery, she sent for Mr. Morgan and Mr. Taylor, who had come to visit Mr. Jesty the preceding day, and told them that she wished to take leave of them before she departed to heaven, to which she felt that she was just going. She said to a person who waited on her, "I do not love my Saviour as I ought, and as I wish to do ; but when I am in glory, which will be very soon, how pure will that love be with which I shall then love him ! Tell my dear husband," said she, "that I am going to glory, and that ere long we shall meet in heaven, never to part again." She then begged Mr. Morgan to pray for her. Her two friends had scarcely knelt down by her side, before her spirit was released from sufferings, and entered into the joy of her Lord.

Her testimonies to the faithfulness of her Saviour, in her dying hour, were very encouraging. Her language not many hours before she died was, "Jesus is mine, and I am his ; and I am happy."

It was a trying season to Mr. Jesty. Nothing on earth could afford him comfort ; but through the mercy of God, he was enabled to pray to Him who doth not afflict willingly nor grieve the children of men. God heard his cry, and from the inexhaustible fountain of love, poured comfort on his languishing soul. He found that the Lord was good, and a strong hold in the day of trouble, and that he knew them that put their trust in him.

The labourers who survived were wonderfully upheld in their souls under these mortalities among them. Mr. Düring wrote home at this time as follows :—

“We are now in a strait again. Most of us are sick ; or else, through weakness, unfit for duty. The brethren, Morgan, Taylor, and Jesty, have been, for many weeks together, confined. Brother Renner officiates in Freetown : brother Nylander has his hands full at Kiskey : and I, the least, have to share my labours between Regent’s and Gloucester Towns. I have had four attacks again this year, from the fever ; but, thanks be to the Lord of all mercies, who has enabled me, at least every Sunday, to go through my work. Brother Bull, who in June and July assisted me, was at length also laid up with the fever ; but, thanks be to God, he is now restored again, and able to render assistance.

“What I have said is by no means intended to discourage you. No : it is merely intended to give you a view of our condition : and I would humbly say to my superiors, Be not dismayed at the dark dispensations of our God. Fear not : for the Saviour shall yet see of the travail of his soul among the tribes of Africa. I am by no means cast down : I know that the Lord can work by a single individual, as much as by a thousand : only I would crave your earnest petitions at the throne of the heavenly grace, for us the survivors.”

Mr. Jesty himself wrote :—

“Oh, send us more labourers ! Our party is very small now, but we are enabled to lean and repose our trust on our blessed Saviour. Never once did my dear wife regret coming to Africa.”

Mr. Morgan, also, on returning from Mrs. Jesty's death-bed, wrote :—

“ We need more labourers in this trying vineyard. Let none be discouraged, nor let any come who are not ready, with our dear departed sister, to say, “ I am entering the glory of my Lord : my Head is in heaven ; and where should I be, but with him ? ”

Six months had not elapsed from the date of Mr. Bull's arrival, before repeated attacks had also brought him so low, that it was thought better he should leave the country, and not again encounter the rains. He accordingly had to return back to England, and left Sierra Leone in May, 1820.

Mr. Barrett had previously fallen a sacrifice. Three weeks after his arrival in the colony, the governor appointed him to Kiskey Town, and was building a house for him, which was to be finished in a few weeks further. Mr. Barrett, at that time, wrote home informing the Church Missionary Society of the circumstance, expressing his joy that he had entered on his labours, and hoping that in his office as a schoolmaster he might be enabled to assist in the good work which was carrying on. This hope, however, he never realized. In another fortnight, on calling upon Mr. Jesty, in Freetown, he appeared so much indisposed, that Mr. Jesty thought it best for him to stay at his house for medical advice. He had felt a loss of appetite for some days, and was afterwards seized with fever, which reduced him so rapidly that on May 10th, 1819, six weeks only after his arrival, he was removed from the labour on which he was joyfully entering. He viewed death with perfect composure, rejoicing in the hope of salvation through

Christ Jesus. He assured his friends that he did not repent of coming to Africa, and that he was more than ever convinced that it was the duty of christians to make known a crucified Saviour throughout the world.

Mr. Jesty himself very speedily followed. The illness with which he was afflicted at the time of the death of his wife, reduced him weaker and weaker during the latter months of that year. Being incapable of attending to the Freetown schools, and the medical officers of the colony advising a change of air, the governor proposed his removal, but as he still grew worse, it was judged right, as the last resource, that he should attempt the voyage home. He accordingly embarked, but had not proceeded more than 150 miles, when he breathed his last, on the 17th of January, 1820. His remains were committed to the deep the next morning, to be raised to glory when the sea shall give up her dead.

These repeated deaths were exceedingly distressing in a country so urgently requiring christian instruction.

CHAPTER VI.

NARRATIVE OF THE REMARKABLE REVIVALS OF
RELIGION AT REGENT'S TOWN AND GLOUCESTER TOWN. A.D. 1816—1823.

Previous condition and habits of the liberated negroes at Regent's Town.—The great change produced in them.—The laying out of the town.—Ordination of Mr. Johnson.—His early engagements at Regent's Town.—Simplicity of the converted negroes' character.—Missionary association formed.—Mr. Jesty's account of a Sunday spent by him at Regent's Town.—Mr. Johnson's return to England, to recruit his health.—The grief of the negroes at parting with their pastor.—Occurrences during his absence, among his flock.—His embarkation, a second time, for Africa, with his sister, Mr. and Mrs. Lisk, Mr. and Mrs. Beckley, Mary Bouffler, and Rebecca Price, as teachers.—The joy of the negroes at his return.—Second missionary anniversary.—Deaths of Mary Bouffler and Mrs. Beckley.—Mr. Morgan's history of the work of grace at Regent's Town.—Divine grace manifested in the method of the reception of a fresh body of negroes.—Preparation of candidates for baptism.—Mr. Johnson's second embarkation for England, to recruit his health.—His death during his voyage.—Mr. Düring's early proceedings at Gloucester Town.—Progress of religion among the negroes.—Schools.—Missionary association.—Reception of fresh negroes.—Mr. Düring's sickness, and return to England.—Strengthened in his previous sufferings by a Christian negro.—The enthusiastic reception of Mr. Düring on his return.—The blessings experienced by the negroes at Gloucester Town, during their pastor's absence.—Mr. Düring's illness, and the tender sympathy of the negroes with him under it.—His second embarkation for England.—Never afterwards heard of.

It is very pleasing to turn from the discouragements recorded in the previous chapter, to the delightful manifestations of the power of the gospel of Christ in Regent's Town, under Mr. Johnson. There is a striking contrast between the two, which shows, that while to some the name of Christ may prove "a savour of death unto death," to others it will, on the contrary, evidence itself to be "a savour of life unto life."

The history of the church has, perhaps, scarcely afforded a more remarkable instance of the power of christianity in civilizing and blessing savage man, than that about now to be recorded. It was the plain and simple preaching of the mercy of God, as displayed in Christ Jesus, which was rendered the instrument of quickening and giving efficacy to the benevolent measures of government, and of producing this mighty change,—brought home, indeed, as this preaching was, by the patient labours of an affectionate servant of the Lord. In negro towns, where this word of salvation had been, for want of ministers, but unfrequently or irregularly preached, the natives were far behind in civilization, and in all the benefits of social and domestic life. Mr. Johnson's course of labour was, to preach Christ, as the Saviour of sinners; at morning and evening daily worship, to set forth to the people the simple truths of the gospel; to follow up these instructions and prayers, by visiting from house to house; to reprove sin wherever he witnessed it; and to open to the people the miserable state of a sinner, and the way of escape and deliverance by the grace of the gospel.

When brought together at Regent's Town, in the year 1813, the negroes were, as on the first settling

of them in other towns, in the most deplorable condition. In 1816, Mr. Bickersteth, on visiting the mission, found about 1100 liberated negroes assembled together. They consisted of persons from almost all the tribes on that part of the continent. The efforts of those who had been placed over them, under the vigilant and anxious inspection of the governor, had meliorated the condition of such as had been there for any length of time. Every measure in his power had been resorted to, for this end, by the governor; and a church had been erected, in preparation for the regular administration of christian ordinances among them. His excellency felt that a powerful stimulus was wanted, to rouse the negroes to diligence; and that an energetic principle was required, which might harmonize their jarring feelings, and unite them as one body. That stimulus was found in the sense of duty and of gratitude which christianity inspires; and that uniting principle, in the healing spirit of the gospel.

At the desire of the governor, Mr. Johnson, then just arrived, was placed, by Mr. Bickersteth, at his excellency's disposal; and was, in consequence, appointed to the care of Regent's Town, and immediately entered on his charge, in the month of June, 1816.

On looking narrowly into the actual condition of the people entrusted to his care, Mr. Johnson felt great discouragement. Natives of twenty-two different nations were here collected together; and a considerable number of them had been but recently liberated from the holds of slave vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common

medium of intercourse, except a little broken English. When clothing was given to them, they would sell it, or throw it away : it was difficult to induce them even to put it on ; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in the state of marriage : some were soon afterward married by the late Mr. Butscher ; but all the blessings of the marriage-state and of female purity appeared to be quite unknown when Mr. Johnson arrived among them. In some huts, ten of them were crowded together ; and, in others, even fifteen and twenty : many of them were ghastly as skeletons : six or eight sometimes died in one day ; and only six infants were born during the year. Superstition, in various forms, tyrannized over their minds : many devil's houses sprung up, and all placed their dependence on wearing gregrees. Scarcely any desire of improvement was discernible : for a considerable time, there were hardly five or six acres of land brought under cultivation ; and some, who wished to cultivate the soil, were deterred from doing so by the fear of being plundered of the produce. Some would live in the woods, apart from society, and others subsisted by thieving and plunder : they would steal fowls, ducks, and pigs, from any who possessed them. In the first week of his residence among them, Mr. Johnson lost thirty fowls : they would eat them raw ; and not a few of them, particularly those of the Ebo nation, (the most savage of them all,) would prefer any kind of refuse-meat to the rations which they received from government.

These details set forth the greatness of the change which was wrought in these men, by the reception

of the gospel of the blessed Redeemer. Placed under the care of one of the natives—himself but recently liberated from the hold of a slave ship, and as yet but little influenced by christian principle, this native exercised over them what appeared to him to be unavoidable severity ; but, when his own heart became powerfully affected by the gospel, he would retire to the woods, and pray for them. They formed a strong attachment to him ; he prevailed on them to attend church, and was made an instrument of incalculable good to them. The word of God was blessed to many of them. They became civilized, and married ; were steady, sober, and industrious ; and several of them regularly communicated at the Lord's table : all became clean and decent, and attended the public worship of God. They became active and serviceable men.

The improvement in the whole body of the liberated negroes assembled at Regent's Town was truly surprising. The greater number were not, indeed, sunk into a state of degradation so low as that of the Ebos, but the description given of them will sufficiently show, that, on all human calculation, but little success could be expected ; and that little, but by slow degrees. The eye which beheld the people and their town but a few years before, might witness a different scene that showed the effect of some mighty principle.

The town, in 1820, was laid out with regularity : nineteen streets were formed, and made plain and level, with good roads round the town ; a large stone church rose in the midst of the habitations ; a government house, a parsonage house, a hospital, school houses, store houses, a bridge of several arches, some native dwellings, and other buildings,

all of stone, were either finished, or on the point of being so. The state of cultivation further manifested the industry of the people: all were farmers; gardens, fenced in, were attached to every dwelling; all the land in the immediate neighbourhood was under cultivation, and plots of land even to the distance of three miles; there were many rice-fields; and among the other vegetables raised for food, were cassadas, plantains, cocoa, yams, coffee, and Indian corn; of fruits, they had bananas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws; of animals, there were horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls: a daily market was held for the sale of articles, and on Saturdays this market was large and general. Many of them, beside the cultivation of the ground, had learned and exercised various trades: fifty of them were masons and bricklayers, forty carpenters, thirty sawyers, thirty shingle-makers, twenty tailors, four blacksmiths, and two butchers. In these various ways, upwards of 600 of the negroes then maintained themselves, and were enabled, in that short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that government to which they paid the most grateful allegiance.

The appearance and manners of the people had improved in an equal degree. They were then all decently clothed: almost all the females had learned to make their own garments: about 400 couple were married. They had been accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries—not a drum was then left in the town. In six months, only six deaths occurred, while, in three months, forty-

two children were born. Not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months, nor had any drunkenness been witnessed. The attendance on public worship was regular and large, three times on a Sunday—on an average, not less than 1200 or 1300 negroes. Mr. Johnson's first congregation had amounted but to nine, but now, at morning and evening daily prayers, not less than 500 were present. The schools, which opened with ninety boys and fifty girls, together with thirty-six adults, now contained upwards of 500 scholars.

These were great encouragements to Mr. Johnson in his labours; but he was not satisfied with the reformation of the manners of his people, he prayed for indications of a change of heart, and the influence of a living principle. Nor did he wait long. One and another began to visit him, burdened by a sense of their sins, to ask what they were to do to be saved—disclosing to him the gracious influences of the Holy Spirit on their hearts, in the most simple and touching manner. He saw persons, in every direction, before they came to attend morning and evening daily worship, kneeling in private prayer behind bushes and houses. All, without exception, wished for baptism; although Mr. Johnson admitted none to that ordinance till he was satisfied of their intelligence and integrity. All had abandoned polygamy, gregrees, and devil-worship. The baptized were in the habit of regularly partaking of the Lord's supper, unless prevented by illness; and even in April, 1819, the number of communicants amounted to 263. The converts were earnest for the salvation of their country-people, and were continually

going to them to persuade them to embrace the gospel : and they were equally anxious for their mutual edification. Mr. Johnson seldom visited a sick communicant without finding some of his christian brethren or sisters there, employed in offices of devotion or charity. So striking and remarkable, indeed, was the influence of the Divine word, that Mr. Johnson withheld from public notice many of the indications of grace among his negroes, lest they should appear incredible.

Being stationed at Regent's Town on his arrival in Africa, Mr. Johnson proceeded at first as a schoolmaster, but very shortly afterwards as an ordained minister, to call together the negroes for religious worship on the Sundays. So early as July 14, 1816, he noted down the following memorandum of the promising circumstances of one single Sabbath :—" Morning family prayer began this morning between five and six—the house full. At eight, three women came and stood by the door ; I asked what they wanted ; they replied, ' To learn book.' I gave them instruction till nine. At ten, Divine service—the whole house, piazza, and windows full—some obliged to stand in the yard. At three, Divine service, as before—the house and piazza full again. After service, went to a neighbouring village, in order to explain the Scriptures to the people, by means of an interpreter ; overtaken by heavy rain—nevertheless, went on, and spoke to a few women sitting under a shady or open house, till obliged to desist, from the rain. Went home to change clothing. At seven, Divine service again—the whole house once more full ; some standing outside."

The succeeding day's journal is not less remark-

able :—" Monday, July 15, 1816. At day-break, family prayer—the house full. After family prayer, many people assembled to receive clothing, which the governor had directed me to give them, as an encouragement to build farms. Gave to some; but not being well acquainted with others, told them that I would come and see them at their respective farms, and give them according to their industry. Had given notice, the previous day, to the settlers, that they might send to school the children who were under their care, this morning, when the bell should ring. These settlers live at various distances, as far as a mile, and have under them two, three, four, or five boys each. At nine, rang the bell for school, as I had apprised the people yesterday that I should, when ninety boys, besides girls, made their appearance. Formed them into four classes, and appointed over them four teachers who knew the alphabet. Put all their names down, and also the names of the farmers, many of whom came themselves, and brought their boys. Having people at work, clearing the ground and burning the wood, was obliged to go, as soon as I had put the school in order, and look after them. Returned, and discharged the school. In the afternoon, many people came to 'talk palaver,' some about their farms, and some about clothing, and others came to 'learn book.' Told them that I would open an evening school, about six, for the grown people, as I had before promised. At six, accordingly, rang the bell for the adult school, when thirty-one men and twelve women made their appearance. Divided them into four classes, and appointed over them four teachers. Kept school under a shade, which is used instead of a gaol:

my wife had the women in the house. At eight, rang the bell for family prayer, when the number increased, and we were under the necessity of going into the gaol to perform family prayer."

On October the 8th, Mr. Johnson writes :—

" Our heavenly Master has been with us, and has crowned our labours with success. The church will contain about 500 people. I am happy to say, it is crowded every Sunday. His excellency the governor, with several other gentlemen from Freetown, were present a few Sundays since. I read the church service, and endeavoured to explain the passage, ' Jesus Christ, and him crucified.' 1 Cor. ii. 2. I endeavoured to answer these four questions : Who is Jesus Christ ? What has Jesus Christ done ? What is Jesus Christ now doing ? and What is Jesus Christ going to do ? My prayers are answered. Our heavenly Master has not only opened a way for me, but has crowned my labours with success. Several of the poor negroes have already manifested, in their conduct, that Divine grace has wrought in their hearts. On Saturday evenings we hold a meeting for prayer. One or two of the poor negroes are able to take a part in the sacred work. My soul has often been refreshed, while I have heard them wrestle with the Saviour in prayer. I have, indeed, experienced moments here, in this desert, when I have almost forgotten that I was still in the body. Though the climate is very unhealthy, and I may have but a short time to stay here, yet I shall have reason to bless God, through eternity, for sending me hither."

A month afterwards he writes :—" I am very happy to report, that, since the last date, several people have come to me and complained about

their bad hearts, and have given so striking evidences of grace, that not any man could forbid water that these should be baptized. Accordingly, I went and spoke with Mr. Butscher on their behalf, who came last Sunday week, in the afternoon, omitting service at Freetown, and baptized twenty-one adults, one boy, and three infants, (captured negroes.) After baptism, twenty-one, besides us, twenty-seven in all, received the sacrament for the first time at this place. I might say a great deal; but I will leave you to imagine what my heart felt."

Several of the missionaries, who visited Regent's Town at this time, were much impressed with the manifest tokens of the Divine blessing which had rested on Mr. Johnson's labours. Mr. Wilhelm, after a visit, wrote,—“I spoke with several persons in private, concerning the hope that is set before us in Christ Jesus, admonishing them to lay fast hold on that hope; and found, by their pertinent answers, that they perfectly understood such language. Morning and evening worship was held, and very numerous attended. On the Lord's day the church is too small to contain all that wish to attend. Several boys also give satisfactory proof of the work of grace in their hearts.”

Mr. Renner visited Regent's Town, in January, 1817, and remarked on the occasion:—“I spoke morning and evening, in the church, to a people that seemed to be devout indeed. Regent's Town is far advancing in getting civilized and christianized. Almost every night, as I am told, one or another is affected, and on certain nights the whole congregation seems impressed: but, judging by appearance, these are they that take the kingdom of heaven by violence. The temporal and spiritual

work of our brother is great and laborious among these people; but to Johnson all is easy and full of pleasure. It is surprising to what a degree of harmonious singing both sexes have attained, as if it were a congregation of ten years' standing."

By this time Mr. Johnson had further increased the number of his communicants. He writes—"After the former solemn baptism and communion, several more of the liberated negroes came forward, and gave striking evidence of a work of grace; and I again, with joy, informed Mr. Butscher, who came on Christmas day, and baptized nine adults and one infant. After the ordinance of baptism, we again celebrated the dying love of our blessed Saviour—thirty-one in number.

"Several more adults offered themselves for baptism; but, not having sufficiently examined them, I advised them to wait till another opportunity.

"I shall mention one instance, which may assure us all, that our God hears and answers our prayers. During prayer, one Saturday evening, two young men were much affected, and prayed earnestly, 'Jesus, Massa, have mercy!' After service, about nine o'clock, I heard a noise in a house at a little distance from us. On going thither, I found some of the negroes on their knees, crying aloud, 'O Jesus! have mercy!' Some were sitting, weeping and trembling; and others singing praises to the Saviour, as well as they could, in their broken language. I went in, and conversed with them; and then proposed to sing a hymn, which was done with the shedding of many tears: after which I prayed with them."

The poor negroes seemed so much affected, that,

when Mr. Johnson left them, many were crying, like the publican, "God be merciful to me a sinner."

Mr. Johnson adds:—

"This was a scene which I never had witnessed before, and you may easily conceive what I felt. I was quite overcome. Oh, what has not the Lord done! When we came out, I prayed the Lord to give me but one soul; but, blessed be his holy name, he has given me more than one."

He afterwards writes:—

"We have had another feast. Ten adults, one boy, and one girl, have been baptized. We surrounded the mercy-seat of our God, in remembering the dying love of our Saviour, forty-one in number; and we intend to do the same next Sunday, when a few more will be baptized, God willing. Glory be to our Saviour for his work. Not unto us, not unto us; but blessing, and honour, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."

The negroes had been visited with the small-pox: two boys and one girl only died of this disease in the schools. Several of the people, however, who refused to be inoculated, fell victims. Of the girl who died, he says:—

"I have every reason to believe she is now with Jesus. She lamented very much over her wicked heart, in the hour of trial; and fled to Christ, the only refuge. I read the prayers over her grave, and spoke a few words on the occasion, from Amos iv. 12: 'Prepare to meet thy God.' About 300 adults and children followed the corpse, all very neatly dressed; for the deceased was beloved of

every one that knew her, and many tears were shed on her grave. I have since found that some were, on this occasion, deeply impressed with the thought of eternity. May it please God to render it an abiding impression."

Upwards of 200 people attended Mr. Johnson's family prayers. A gallery was built in the church, which contained 200 people, and the schools increased to 330 individuals, of whom eighty were adults. The adults made great progress, and in not many months were able to read tolerably well.

Under date of May 13th, 1817, Mr. Johnson continued to declare, that there was still manifestly an increasing concern among the negroes under his care, for the salvation of their souls. They expressed their earnest desires in the most simple and affecting manner. One prayed, "Jesus, Massa! have mercy! Oh, what must me do?" And another, "Jesus, Massa! me no let you go—pardon my sin first!"

Of the increase of his communicants, Mr. Johnson writes:—

"On the 4th of May, being the first Sunday in the month, I administered the Lord's supper to my little flock. Above fifty surrounded the table. It was a refreshing season, and was accompanied by many tears. In the afternoon I baptized eight adults. Thus it pleases God, blessed be his holy name, to add, from time to time, new members unto the church, and such, I trust, as shall be saved. The gallery is finished, but we are still short of room. The governor has been pleased to resolve, that a large addition to the church shall be made at the east end, which will be begun as soon as my house is finished.

“ At present, I keep the day schools only three times a week ; as all the people and boys are employed to fetch rice, to lay in as store for the approaching rainy season. The adult evening school is going on well, and increasing. Six men and three women read the Testament. I asked one of the men how he liked his new book. He said, ‘ I cannot thank the Lord Jesus Christ enough for this good book, for I have seen myself in it.’

“ It pleases God to bless us still with health and strength. The rains approach very fast. We have tornadoes almost every day.”

On June 27th of the same year, Mr. Johnson writes :—

“ I sit down again, to inform you of our success in the work of the Lord. But we are not without trials. It must, however, be so ; and our blessed Jesus has forewarned us of them.

“ My dear wife has been severely afflicted with illness ; but is, blessed be God, recovering, though very slowly. She appeared to be for several days in a dying state ; but He who caused the blind to see, the lame to walk, the deaf to hear, the sick to be whole, and the very dead to rise, caused her also to rise from a bed of sickness.

“ Several have been added to the church of Christ at this place, since I wrote to you last ; and others have walked more to the glory of God. At our last sacrament I administered the Lord’s supper to fifty-nine.

“ A circumstance lately occurred which appeared to me worthy of notice. I remarked a woman attending morning and evening prayer, and almost every time weeping ; which appeared somewhat

strange to me, as she understood very little English. One day I talked with her, and made her comprehend that I wished to know why she wept. She pointed to her heart, and said, 'Here! here!' I directed a pious young woman, who could understand her, to go and speak with her."

Mr. Johnson found afterward that her mind had been led to reflect deeply on her sinfulness and danger, and that it was her sense of this state which so much affected her. He says of her afterwards:—

"Others of our pious people, who can understand her, give her counsel and encouragement. She has hitherto walked as a christian. I will work, and who shall let it? Amen. Even so, Lord Jesus, carry on thy work which thou hast begun among us. A few have backslidden; but we must expect that chaff will get with the wheat into the bushel."

The communications at this time received from Regent's Town were all of the most pleasing character, and the simplicity with which the negroes held the christian faith, rendered their sayings especially interesting.

"I was speaking," says Mr. Johnson, "to my people, a few Sundays ago, of my being sent hither to preach to them about Jesus Christ; and was telling them how good God was, to send ministers to Africa, and to bring them to this place; and that if God had not been so good, they would have perished in their sins. I had an object in view, which was, to form among them a little society for the relief of their sick members, by subscriptions of a halfpenny a-week each. After service, one of them stood up, and said to the rest, 'Dat be very good ting, broders. Suppose one be sick, all be

sick : suppose one be well, all be well.' What a simple, but practical comment on those words :— ' Whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it ;' and indeed on the whole passage, 1 Cor. xii. 12—27.

" One, who had lately been reclaimed from the depths of sin, when asked, ' Well, how is your heart now ?' replied, ' Massa, my heart no live here now ; my heart live there'—pointing to the skies."

" I am glad," says Mr. Garnon, " when opportunity offers, to get among the black people. I had the happiness to address 500 or 600 of them, who seemed very anxious to hear ' good palaver about Jesus Christ.' You might have seen, not only black faces, but such sparkling bright eyes as seemed to denote something within, as ready to say, ' Me tink much.' One told me afterward, that it was ' odd that white man understood all black man's heart.' Their singing is excellent. Mr. Johnson has taught them by method ; and it is delightful to hear the sweet harmonious voices of some of the females."

The liberated negroes now gave evidence of the sincerity of their profession, by their desire to communicate to others the blessings which they had received ; and accustomed themselves to meet for prayer, that their countrymen might be brought to the knowledge of the Saviour.

Mr. Johnson writes :—" At family prayer, in the morning, I told the people I intended to go to Leicester Mountain in the evening, where all the missionaries purposed to meet, to pray for the spread of the gospel ; and if any were desirous to

go with me, I should be ready at four o'clock in the afternoon ; but none should go unless they were dressed clean. Accordingly, I went at four o'clock P. M. on the hill, in the road to Leicester Mountain, when a large company followed, all clean dressed. I arranged them, the women and girls in front, and the men and boys behind, which formed a long line ; and thus we marched to Leicester Mountain. Mr. Horton counted them, and told me that I had 321 people with me."

The chaplain, Mr. Garnon, was waiting on Leicester Mountain for the assembling of his friends.

"The Christian Institution," he writes, "stands, like Zion of old, surrounded with hills, and encircled with praise.—The memorable day, the first Thursday in November, 1817, arrived. Our institution was to meet together, and to allow a few of the elder boys and girls to join us, that we might show them the necessity of praying for the society by which they had been instructed and provided for : but what was to be done with the little lambs we scarcely knew ; for we were assured, that, as soon as they heard the voice of prayer and praise, they would surely come, and seek admittance.

"While we were thus planning, who should make their appearance but brother Johnson and upward of 300 of his goodly flock ; and he at their head, like a good shepherd, leading them. The women came first, by pairs ; and next, the men. The singular and interesting appearance which so many couples made, with their clean white clothes and their black faces, together with the grand and beautiful scenery through which they had to pass, was such, that my pen can never do justice to it. The pen of a ready writer, and the pencil of an

able artist, might, perhaps, convey to you something of the delightful and solemn appearance which this occasion afforded. When I first beheld them from the Christian Institution, it was almost too much for my feelings. I longed for a place where I could pour out my soul in gratitude to our heavenly Father, for having so far blessed us; and when I compared this time with the same period in the last year, I could not but exclaim, 'What hath God wrought!'

"We then proceeded to arrange them in the church; but we found that we had got many more than we could possibly seat. We therefore made temporary benches.

"When all were seated, I could then say, as our friend Mr. Bickersteth did when here, that this was the largest congregation I had ever seen in Africa. There could not be less than 600, perhaps 700; and the whole behaved with the greatest order."

"It was a pleasing sight, indeed," writes Mr. Johnson, "to behold the church, that large building, almost full; and more pleasing for me to experience the presence of the Lord, which I believe was the case with many of us, that day.

"After service, I arranged all my people again, the men and boys in front, the women and girls behind, and my wife behind them on horseback; and thus we marched through the mountains, the men and boys singing—

'Come, ye sinners, poor and wretched,' &c.

And the women and girls—

'How beauteous are their feet,
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal!'

“ It was about eight o’clock, and dark,” Mr. Garnon adds ; “ they carried flambeaux, therefore, and lamps, through the woods, to light them home. They sang hymns as they passed along : we could hear them for above a mile.”

The zeal of these worthy men next led them to form a missionary association among themselves, to promote that cause which had been made a blessing to them.

Mr. Johnson writes :—

“ Saturday, Nov. 29th, 1817.—At the evening prayer-meeting, I read a letter to the people, which I had received from Mr. Pratt ; and, from the Missionary Register for September, I read and explained to them the anecdote of a poor woman. When I had done, four of my communicants addressed the meeting in behalf of the missionary cause, and requested me to set apart one evening in the following week to form a missionary society.

“ Wednesday, Dec. 3rd, being the appointed evening to form a missionary society, the church was full at seven o’clock. Previous to the meeting, we had one for prayer, as usual, being Wednesday.

“ After this meeting I addressed the people ; explained to them the heathen misery, and referred to their former state ; urged the necessity of sending out missionaries, and of supporting them ; and concluded with encouraging their exertions, by our Lord’s acceptance of the poor widow’s mite, Mark xii. 41—44.”

“ After this, no less than seventeen communicants came forward and addressed the meeting. Some spoke much to the purpose, though in broken English.

“ One of them, W. T., exhorted to prayer, that it might please God to send some of them to their country people, to carry the good news of a Saviour to them. He then came forward and said, ‘ I will give half-a-crown.’ I told him that what he might give was to be every month. He replied, ‘ I know, sir; I will give it every month.’ Several followed his example. A motion was then made, that those who desired to be members were to give not less than twopence a-month : 107 had their names put down as subscribers. After which, several of the school boys and girls came forward, and gave their pence and halfpence. I asked one boy, who requested me to take a penny, where he got money. He replied, ‘ Me got three coppers (three halfpence) long time. Me beg you, massa, take two, and me keep one.’ I told him he had better keep his coppers, which he had kept so long; but he refused, and urged me to take the two coppers.— ‘ Bless the Lord, O my soul, and forget not all his benefits.’ Oh, what have I enjoyed this night! What, indeed, hath God wrought !”

One of these christian negroes began to search out his ignorant countrymen, and to make known to them the salvation which he had himself found.

The following are additional extracts from Mr. Johnson’s journal for the year 1818 :—

“ Sunday, Feb. 22.—I addressed this morning the largest congregation which ever met at this place. The addition to the church is finished; and, blessed be God, I saw it full. It is now as large again as it was, and no sooner finished than filled with hearers.”

“ March 27.—I visited several of the female communicants. I will mention, in their own simple

language, some of their expressions which I noted down :—

“E. H. My heart trouble me too much. Sometimes my heart so hard, that it will not let me pray. I hope the Lord Jesus Christ will teach me, more and more, to love him, and to serve him. I, poor guilty sinner, thank God for send Jesus Christ to save poor sinners.

“M. A. My heart remember, this time, all them bad thing me do before. Me bad too much. Me heart trouble me too much. Me pray Jesus Christ have mercy upon me, poor sinner !—make me to love you more, more, more !

“I. A. My husband trouble me too much, massa. He no pray : he no serve God. Suppose me talk to him about God-palaver, he take whip, and flog me. Me have trouble, too much trouble, too much. But the Lord Jesus Christ help me to take all trouble.

“M. C. My heart too wicked. Me can't love Jesus Christ. Me want to love him, but my wicked heart won't let me. When I pray, my heart tell me, ‘What you pray for ? Jesus Christ no hear your prayer ! You too bad !’ Me no love my brethren in the Lord : me do not know what to do to love them. Sometimes my husband tell me something, me heart no like it—it rise up. May Jesus Christ give me a better heart ; for my heart bad, past all hearts.

“April 13.—Having informed the people that I had received some cards, and would open school again to-day, this evening, after prayers, I was so overwhelmed with scholars, that I did not know what to do with them. By the assistance of the usher, David Noah, and some of the testament

scholars, I formed them again into classes. More men and women have come to learn. I thought that I should have lost some of my older scholars, as I was obliged to stop after christmas, having no school-books ; but thanks be to God, that he still increaseth the desire among the people to learn to read his holy word.

“ May.—A school-girl, about sixteen years of age, gave a most interesting account of the state and conflicts of her mind. She said, ‘ About three months past, you talk to the school-girls. When you done talk, plenty girls go and tell you what they been hear on Sunday. You pass me, and ask me what the matter that me no hear something. Me no answer ; but me shame too much. You tell me that you think and be afraid, that me never pray to Jesus Christ ; but be careless and prayerless, and going down to hell. When you say this, me no like it at all. You done. Me go home. Me begin to fear too much. Me try to pray ; but my heart came like stone. Me consider all them bad things me do before. Me fear more, more. Me no sleep ; me fear me die, and go to hell. Since that time me no feel rest ; me think nobody be bad past me ; me worst, past all. But me think now that Jesus Christ be strong enough to save me. But me sorry too much that my bad heart is always against me : it will not let me serve the Lord Jesus Christ. Me no sabby what to do with my bad heart.’

“ July 12th, Sunday. The rains came down the most part of the day in torrents : and we, consequently, expected but few hearers. Before, however, I had read the exhortation, we had the great pleasure of seeing the church full. I could

not help feeling for the females, who were all neatly dressed, but wet through. In the afternoon and evening, we had the church nearly full again.

“August 15. David Noah and William Davis brought me a letter, of which the following is a copy, to send to the Church Missionary Society. Noah was the writer, and Davis assisted in dictating it.

“‘We thank God, through Jesus Christ, that he brought us from our own country, and fetched us into this country, and sent his minister to preach to us his holy word. We thank our God for the great things what he has done for us. He has enabled us to call upon his holy name ; and we believe that he hears our prayers, and hope he will enable us to serve him, long as we live, and in the world to come. Our heart trouble us too much. The very thing that we hate, the same thing come in our mind : but we trust unto Him, and we hope he may enable us to follow him, through good and through evil report ; because the Lord says, in his holy word, ‘Whosoever will follow me, let him deny himself, and take up his cross, and follow after me :’ therefore we hope the Lord may enable us to serve him with all our hearts, and with all our soul, and with all our strength. Oh we thank him for his goodness and mercy towards us. We hope and trust in him ; and we hope and pray that what he has done for us, he may do for our country people too. Blessed be the name of Jesus Christ. Amen.

(Signed)

‘DAVID NOAH.

‘WM. DAVIS.’

“Sept. 10. Yesterday, when the shinglemakers went to work, they met a man from Cockle Bay,

who offered gregrees for sale. They brought the man to me, and appeared very much against the poor fellow. I told them that they had themselves been in the same state, and that they had more reason to pity the man, than to despise him ; and that our Saviour had not taught us to enforce religion with the sword. I told the man that it would be better for him not to come to Regent's Town again to sell gregrees, as he would always make a very bad market. About an hour after, a whole box-full of gregrees was brought in, some of which were very curious, such as I never saw before. The girls and boys committed them to the flames, with great joy and acclamations.

"Sept. 16. This morning, one of the elder carpenter-boys came to me in great distress of mind. I encouraged him to go, with all his sins, to the Saviour of sinners. He went home, I trust, in peace. This young man had been my greatest enemy. He had opposed, in every way, the word of God ; filling up the measure of sin with greediness !

"Sept. 18. More manifest a desire to be baptized. This desire becomes now so general, that I am afraid the enemy is about to sow tares among the wheat. I am at a loss how to act. I can scarcely believe, at present, that all is real ; the number is so great : and yet when I come to examine them individually, I must keep silence ; for their language and conduct are wholly changed. May the Holy Spirit direct me aright ! May such be added unto us as shall be saved !

"Sept. 27. Sunday. We had another very wet Sunday ; but, blessed be God, who always fills his house of prayer here : whether it rains or whether it is fair, we are always crowded.

“Oct. 6. Last night, we had the missionary prayer meeting, as usual. After service, contributions were paid. This morning, at family-prayer, some paid for next month. I asked one why he paid for next month now, he replied, ‘I may be sick, next month; and not able to pay: so I pay now, to make sure of it.’ Many women came, and paid a penny or a halfpenny for their infants, besides their own contributions.

“I have to deliver £33. 7s. 1d., to Mr. Collier, being the mites of my people, which they have contributed this year to the Church Missionary Society.”

The first anniversary of the Missionary Association of Regent's Town was held on the 7th of December, 1818. The meeting was attended by a great number of the inhabitants of Regent's and Gloucester towns, in addition to Mr. Collier and various missionaries.

Some remarks of several of the natives, will manifest the blessed influence of that gospel on themselves which they were anxious to send to others.

The first speaker was Macaulay Wilson, son of the old Bullom king, and who was expected to succeed his father; he acted in a medical capacity. On being appointed treasurer of the association, he expressed his willingness to undertake the duties of the office, as he had himself been greatly blessed by means of the labours of missionaries. He had, indeed, been favoured, from the early age of six years, with the means of grace; having been brought by Mr. Macaulay, then governor of the colony, from the Bullom shore, and in his house had been accustomed to daily prayer; yet both then, and during his sub-

sequent visit to England, (whence he was driven by sickness, before he had completed his education,) he remained quite ignorant of the nature and meaning of prayer. After his return, he was offered a situation in the slave trade, which he was prevented from engaging in by the principles which he had learned from the friends who had taken him to England. He at that time attended the instructions of the Wesleyan missionaries at Freetown, which were of much benefit to him ; but, afterwards he became a backslider, and lived in the practice of sin, till the arrival of Mr. Johnson, who preached a sermon which pricked him to the heart, and mercifully led him to the Saviour of sinners. He contrasted the blessings of liberty and education which were enjoyed at Regent's Town, with the slavery, ignorance, and abounding wickedness of his native shore ; and expressed his confidence of the success of the meeting, because where the heart was open, the purse was sure to be open likewise.

Mr. Wilson was followed by one of the liberated negroes :—

“ I recollect,” he said, “ how we went on at first coming, in sin and wickedness, and did not know what was told us. But the Lord sent his missionary, who brought us to pray ; which was for our good. When we were sold, we thought we should die ; but God had mercy upon us. If we have two, three, or four coppers, we must give them. Suppose a man be blind, and go walk in the fire, we must stop him. Our country people are the same. They are ignorant, and know not God : so we must pray for them ; and for the Missionary Society, that they may send missionaries to teach them the right

way. If we had been left in our country, we should have been ignorant still; and we did not come by our own strength, but by the will of God, for God led us."

Another liberated negro thus followed his countryman:—

"I stand not in my own strength, but come to serve the living God. When man or woman first converted, they think they find no more trouble. I have trouble; but Jesus is the same yesterday, and to-day, and for ever. Our country people are in darkness; but Jesus knows the worst, and is able to save the worst: so all must pay coppers for missionary. No man can do good by his own strength: and, suppose we give coppers, it is no great thing: it is Jesus who must send missionary to preach."

A third native, of the same class, added:—

"I have great reason to thank the Lord Jesus Christ for his goodness and mercy, when I think of what sin and misery I was in. My father die—my mother die—and I had nobody to take care of me. Then they sell me; but it pleased God to bring me here. At first I was sick, and like to die; but God had mercy on me, and I thank him for his long-suffering. Then I used to beat the drum, and talk bad, when the moon shone; and do all manner of evil, and did not know what was preached. Afterwards, I hear that Jesus Christ came to die for sinners—I feel it; and it pleases God to enable me to hear it now. But they say; a big hole is God, and worship it. Though we cannot save their souls from hell, yet we can give coppers to send missionaries, as there is no way to be saved but by Jesus Christ, for 'except a man be born

again, he cannot see the kingdom of God.' Stand not still, and say 'We can do nothing:' but try to pray, and send missionary. Suppose you go to jail, you come out again; but if you go to hell, you never come out."

The address of a fourth liberated native displayed considerable strength and cogency.

A collection was made, which amounted to *5l. 10s. 8d.*

On Christmas-day, of the same year, Mr. Johnson baptized forty-six adults; and on the next occasion of celebrating the Lord's supper, he had the happiness of administering the ordinance to 120 of his black brethren and sisters.

A considerable impression appeared to have taken place among the younger part of Mr. Johnson's people. They were observed retiring into the woods for prayer; and, by moonlight, the mountains were heard to echo with the hymns of little groups of them assembled in different places.

"After service," writes Mr. Johnson, "I was told by one of my servants, that the school-boys wished to speak to me. I bade them come in; when one boy came forward, and said that they had been in the field to pray, but they did not know how; yet they had heard that Jesus Christ prayed for them that loved him: they wished to know if that was so. I then spoke to them on the office of the Lord Jesus Christ as our High Priest, who is not a High Priest that cannot be touched with the feeling of our infirmities, but ever liveth to make intercession for us. They went away with joy."

Mr. Jesty and his wife, soon after their arrival

at Sierra Leone, paid a visit, in the beginning of April, 1819, to Regent's Town.

Mrs. Jesty writes to her sister :—

“On Thursday, the 1st of April, Mr. Johnson sent five of his people to Freetown, to take me to his house in a palankeen. While they waited, we heard singing ; and, on going to the door, found that these five men had seated themselves under the piazza, and with united voices were singing a hymn to the praise and glory of the Redeemer. We did not disturb them, but returned to our room ; and, as you may imagine, with feelings of peculiar pleasure, that the songs of Zion should be sung by the inhabitants of a heathen land.”

The power of divine grace, in humanizing and elevating the mind, was indeed eminently displayed in these christian men : for most of this very party, who were of the wild Ebo nation, had, about two years before, in carrying Mrs. Johnson to Freetown, set down the palankeen in the woods, in spite of all her remonstrances, while they settled their quarrels in a fierce battle.

Of their entrance into Regent's Town, Mr. Jesty says :—

“Just as we had reached the summit of the last mountain between Freetown and Regent's Town, the latter place presented itself to our view. As I walked down the mountain, pleased with the enchanting scene, I was in an instant lost in ‘wonder, love, and praise.’ Music of the sweetest kind, and possessing charms which I had never before experienced, burst upon my ears. It was moonlight ; and all the houses being lighted up, I inquired of brother Johnson from whence this

sound proceeded. He pointed to the church, which is situated at the side of a mountain, then opposite to us, on the other side of a brook that runs from the mountains between the church and the principal part of the town, over which brother Johnson had caused his people to erect a strong, handsome, stone bridge. The church was a fine stone building. It was now lighted up, and the people were assembled in it, for evening prayer.

“The chain of mountains that surrounds the town, resounded with the echo of the praises of the Saviour.

“I hastened, with all possible speed, down one mountain, and up another, to enter the church, where I found upward of 500 black faces prostrate at the throne of grace. I entered with brother Johnson; and, soon after, Mrs. Jesty arrived. After the service was over, about 200 of the congregation surrounded us. They came in such crowds to shake hands with us, that we were obliged to give both hands at once. So rejoiced were they to see more labourers from ‘white-man’s country,’ that, after we left the church, and had entered Mr. Johnson’s house, many, who from the pressure in the church were not able to speak to and shake hands with us, entered the parlour, and would not leave until they had manifested their love to us by their affectionate looks and humble salutations.”

Of a Sunday spent at Regent’s Town, Mr. Jesty, after speaking of an early meeting in the church at six o’clock in the morning, thus writes:—

“At ten o’clock, I saw a sight which at once astonished and delighted me. The bell at the church rung for Divine service; on which Mr. Johnson’s well-regulated schools of boys and girls,

walked two and two, to the church; the girls extremely clean, and dressed entirely in white; in striking contrast with which, were their black arms and faces: the boys, equally clean, were dressed in white trowsers and scarlet jackets. The clothing of both boys and girls was supplied by government.

“The eagerness of the inhabitants to hear the word will appear from their early attendance on the means of grace. It is true, there is a bell in the steeple of the church: but it is of little use at Regent’s Town; for the church is generally filled half an hour before the bell tolls. The greatest attention is paid during the service. Indeed, I witnessed a christian congregation in a heathen land; a people fearing God and working righteousness. The tear of godly sorrow rolled down many a coloured cheek, and showed the contrition of a heart that felt its own vileness.

“At three o’clock in the afternoon, there was again a very full attendance, so that scarce an individual was to be seen throughout the town: so eager are they to hear the word, and to feed on that living bread that came down from heaven. The service was over about half-past four o’clock.

“At six we met again; and although many had to come from a considerable distance, and up a tremendous hill, I did not perceive any decrease of number, or any weariness in their frequent attendance on the means of grace.

“We left the church about eight o’clock, and returned to Mr. Johnson’s house, which is close by the church. While at supper, I heard singing; and on walking into the piazza, found that about twenty of the school-girls were assembled under it. One of the elder girls gave out the hymn in an im-

pressive manner, while a younger girl held a lamp. After we had supped, the girls in a very respectful and humble way, sent up to Mr. Johnson, to know if he would allow them to come up stairs into his sitting-room, to sing a parting hymn. On their entering the room, Mr. Johnson gave out a hymn; and, in a few minutes, I think we had at least 120 boys and girls in the room and piazza. They sang three hymns; and after a few suitable words from Mr. Johnson, they departed, pleased with the favour granted them.

“Thus was our past sabbath spent at Regent’s Town. Never did I pass such a day in my dear native country. Never did I witness such a congregation, in a professing christian land; nor ever beheld such apparent sincerity and brotherly love.”

Mrs. Jesty thus concludes her letter to her sister:—

“The love which these people manifest among themselves, and towards their minister and all faithful missionaries, their anxiety, and the fervency of their prayers that the gospel may be made known through all nations, are worthy the admiration of all christians. It may almost be said of the inhabitants of Regent’s Town, that they dwell in love; and that they live a life of prayer and praise to Him, who loved them, and gave himself for them: for, beside their meetings for prayer every morning and evening, the hearts of many of them seem to be full of the love of Christ the whole day; and when they are merry, they sing psalms. Such vocal music resounds from all parts of the town. A dispute is seldom known among them. They have every one of them cast off his gregree, and nearly all of them are become

worshippers of the blessed Jesus. A few years since, all the inhabitants of this place had never heard the name of Jesus : they went about naked ; and were, in every respect, like the savage tribes ; but now, oh what a happy change ! they are all decently dressed, and it is the most heart-cheering sight, to see them flock together in crowds to the house of prayer.

“ Mr. Johnson has been made an instrument of incalculable good to this people. Under his ministry, 116 persons have become communicants, and 110 are candidates for baptism and the Lord’s supper : these will be received as members of the church of Christ on Easter Sunday. He is very particular in his examination of the people, before they are admitted to the Lord’s table.

“ It may, indeed, be said, that numbers are added to the church daily ; for Mr. Johnson has frequently five or six in a day come to his house, to talk of the state of their souls, who appear to be very sincere. During the few days that we have been here, upwards of fifty persons have been to tell Mr. Johnson of their troubles, which they confess in affecting terms :—“ My bad heart trouble me—me no sleep all night—me no peace—me know me very wicked : but God good too much—me tank God for what he done for my soul ; me want love Jesus more—me want to go to Jesus—me know noting else but de blood of Jesus can wash away my sin.” Such complaints as these, are incessantly brought before their worthy pastor ; who, with affection, directs them to the great Comforter, and advises them to embrace that gospel which is the power of God unto salvation.”

The school-houses at Regent’s Town, being

built of wood, were exposed to much danger from fire. The boys' school-house was burnt down in 1819; the girls' school also caught fire, and received considerable injury; and Mr. Johnson's house was in danger. The wind was very boisterous, at the breaking out of the fire; but became, in an instant, so calm, that the flames ascended perpendicularly. Nearly 100 boys were asleep in the roof, and had all to come down one small ladder; but every one was mercifully preserved.

Mr. Cates and Mr. Morgan were appointed to take charge of Regent's Town during Mr. Johnson's absence in his voyage to this country. Mr. Cates's death, in the latter part of July, deprived the people of the labour of that devoted and experienced christian.

William Tamba and William Davis, two of the liberated negroes at Regent's Town, were at this time taken into the service of the Church Missionary Society, as teachers of their countrymen. At a meeting of the missionaries, held on the 25th of January, at Freetown, Mr. Johnson stated, that they had given most satisfactory proofs of their conversion to christianity from the heathen ignorance in which they had before lived; and that they had long cherished a desire to visit their respective countries, in order to make known to their friends the glad tidings which they had themselves heard, and what it had pleased God to do for them. Both appeared to possess abilities, likely, with the blessing of God, to render them useful. William Tamba, who had accompanied himself and Mr. Cates in their excursion round the colony, had conducted himself entirely to their satisfaction. William Tamba and Wm. Davis were accordingly received

as native teachers, and Mr. Johnson received instructions to take David Noah, a third communicant of his congregation, into the Missionary Society's service.

Mrs. Johnson's return to England now becoming necessary, from the state of her health, Mr. Johnson was brought into much perplexity. A note in his journal, of March 9, 1819, will explain the difficulty of his situation:—

“To leave my people seemed insupportable, and to leave my afflicted wife seemed equally so. Tears and restless nights were my portion. I saw my duty as a husband, on the one hand, to accompany my dear wife in her affliction; and, on the other, I feared to become a careless shepherd: and, as trials of this kind seldom come by themselves, doubts and fears of my own state began to prevail, and I scarcely knew whether I was a christian. Heavy, however, as my trials have been, they have been blessed abundantly. The discourses which I addressed to my people, while under these conflicts of mind, have been made the means of great good. No less than fifty-two negroes have been added, this last month, to the church of Christ, and many more are candidates for baptism. O my God, it has been good for me that I have been afflicted!”

Mr. and Mrs. Jesty and Mr. Barrett arriving soon after, Mr. Johnson felt that the way was opened for him to return to England; he therefore prepared for his departure.

An extract from his journal, of the transactions on Easter Sunday, April the 11th, about ten days before he sailed, is very pleasing:—

“The church was full at nine o'clock. I married two couple, baptized 110 adults and six infants,

and administered the Lord's supper to 253 black brethren and sisters, and four whites; myself making 258. This was indeed as a day of Pentecost in Africa."

The separation from his negroes was very painful on both sides. Hundreds of both sexes, and of various ages, accompanied him to Freetown, a distance of five miles of difficult road, and took leave of him on the shore with many tears; regretting, in their ardent affection for the faithful shepherd who had been the means of collecting them out of the wilderness, and bringing them into the fold of Christ, that they could not be the companions of his voyage; and dismissing him from their shores with their warm benedictions, and a simple, but striking expression of their love:—"Massa, suppose no water live here," pointing to the sea, "we go with you' all the way, till no feet more!"

Mr. Johnson availed himself of his visit to England to proceed to Hanover, his native country, in order to see his mother and other relatives. His visit was attended with a peculiar blessing to some of his nearest kindred, who had not been previously moved by his correspondence. One of his sisters attached herself so inseparably to him, that she devoted herself, as a schoolmistress, to assist him in his labours in Africa.

It was during Mr. Johnson's absence from the colony that so many of his fellow-labourers died. This caused great dejection in Regent's Town. One of the native communicants, in a letter addressed to Mr. Johnson, while in England, described their situation in the following affecting terms:—

"That time Mr. Cates sick, and Mr. Morgan sick; and poor Mr. Cates die. Then Mr. Collier

get sick, and Mr. Morgan get sick again ; and one friend said, ‘ God soon leave this place ;’ and I said, ‘ I trust in the Lord Jesus Christ : he knows his people ; and he never left them, neither forsake them :’ and, next Sunday, Mr. Collier die, about eleven o’clock. Then Mr. Morgan sick—Mrs. Morgan sick—Mr. Bull sick. Oh ! that time all missionaries sick. We went to Freetown, Monday, and bury Mr. Collier ; and we come home again, and keep service in the church. Oh, that time trouble too much in my heart ! Nobody to teach me, and I was so sorry for my poor country people. Mr. Cates died—Mr. Collier died—Mr. Morgan sick ! Oh, what must I do for my countrymen ! —But I trust in the Lord Jesus Christ : he know what to do ; and I went to pray, and I say, ‘ O Lord, take not all the teachers away from us.’ ”

Mr. Johnson at first proposed to leave his wife behind, in this country, while he again proceeded to Western Africa ; but, at her particular request, she eventually accompanied him. In January, 1820, they both set sail once more to their former interesting station, accompanied by Mr. and Mrs. Lisk, Mr. and Mrs. Beckley, Mr. Johnson’s sister, Mary Bouffler, and Rebecca Price, as schoolmasters and schoolmistresses. The intelligence of the losses sustained in Africa, which arrived shortly before their departure, did not deter them from their purpose, but was the rather regarded by them as an additional reason for persevering therein, trusting in the name of the Lord.

On January 31st, 1820, Mr. Johnson arrived safely once more at the colony. The joy occasioned by his return will be best described in his own words :—

“ I waited immediately on the governor, who received me with great kindness. Being late, I could not go up to Regent’s Town that evening; but, the news being carried up, a number of the people came down in the night, and many others the next morning. I did not lose any of my nails from my fingers,” (which was the case when he left Africa, in consequence of the incessant shaking of hands with his friends,) “but I believe that I never in my life did shake hands so much before as I did that day.

“ On the evening of our landing, a man saw me coming on shore, and ran immediately up to Regent’s Town. Mr. Wilhelm had just concluded the daily evening service, when the man entered the church, and cried out, ‘ All hear! all hear! Mr. Johnson come!’ The whole congregation immediately arose, and those that could not get out at the doors, jumped out at the windows, and Mr. Wilhelm soon found himself alone.”

On Mr. Johnson’s re-entering Regent’s Town, the next day, he found abundant cause for the joy of the people at his return. They had been greatly dispirited, by the death or sickness of those who were appointed to supply his absence; and from not having one to have recourse to, in the numberless difficulties and trials incident to their peculiar condition, who by living among them had previously gained their confidence and affection, who knew how to enter into their feelings, and who was well exercised in bearing with the infirmities of minds just awakened from barbarism and superstition. In the latter part of Mr. Johnson’s absence, Mr. Wilhelm, who was familiar with the native character, had supplied his place; and had, with

Mrs. Wilhelm, greatly conciliated the regard of the people; but still, their father and their friend was not there.

Of the first Sunday after his arrival, the 6th of February, he writes:—

“Yesterday was a day of comfort to my soul. The church was three times full. I preached on Matt. xi. 28: ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ After sermon, I administered the Lord’s supper to about 255 black and twelve white communicants. It was indeed ‘a feast of fat things.’”

And thus, though three of his black communicants had died in the faith, during his absence, he had the happiness to see, kneeling with him at the table of the Lord, notwithstanding the many difficulties which had tried them, a greater number than had received the communion with him on the Easter Sunday previous to his departure.

On this occasion, Mr. Randle, the superintendent at Kent, was married to Rebecca Price, who had accompanied Mr. Johnson from England, and who had been long engaged to Mr. Randle.

The second anniversary of the Church Missionary Association was held upon Mr. Johnson’s return. Several of the natives again addressed the meeting. The amount of contributions for the year was £30; and £4. 9s. was collected at this meeting.

In the succeeding rains, Mr. Johnson suffered under an alarming attack of fever. As it approached its crisis, the symptoms were of the worst kind. He, however, through Divine mercy, recovered from this fearful attack.

But the rains were fatal to Mary Bouffler, one of the young women who accompanied Mr. Johnson

on his return to the colony. On her arrival, she took an active share in the conduct of the female schools in Freetown. The day before her dissolution, being told that her fever was of an alarming nature, she replied, with great solemnity, "The will of the Lord be done."

Mrs. Beckley also died, in the November after her arrival, in patient resignation to the Divine will. Mr. Beckley was subsequently married at Regent's Town, to Mr. Johnson's sister.

Mr. Morgan, who in part supplied Mr. Johnson's absence from Regent's Town during his visit to England, was requested, on his return home, on account of his health, to furnish a statement of such facts and circumstances respecting Regent's Town, as might serve to give a better acquaintance with the state of the people.

Of his means of knowing their condition, he remarked :

"No day passed, when I was capable of taking exercise, without my entering some of the huts around us. Visiting unexpectedly, as I often did, the families of all classes of the communicants, I could not be deceived as to their actual condition."

Of their piety, Mr. Morgan stated :

"Scarcely an event occurs, which they do not notice as springing from the over-ruling providence of God. Taught of God, they mark the painful events of his providence, as children would mark the dealings of a father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this : 'We have done something very

bad—God is very angry. He is removing all our teachers—by and by nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts—some bad live there.’ Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing christians.

“ I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the church, to offer up their prayers unto God. What but a Divine influence could draw them to God in this trial, to ask his blessing on the exertions of those employed ?

“ While we were replacing the books which had been scattered on this occasion, two of the girls came to us. I asked what was wanted. ‘ Nothing, massa,’ was the reply ; ‘ but we come tell you, God hear every time somebddy go talk him.’ ‘ How, my child,’ said I, ‘ do you know that God hears his people when they pray ?’ She said, ‘ Massa, when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates ; and you pray God keep this house, and all them girls and boys what live here ; and when fire come, I say to Sarah, Ah ! God plenty good : he hear what massa say to him this morning : he no let this house burn too much.’ What a reproof did I feel this ! I knew how often my heart was indifferent while I asked for these mercies ; and I trust it made me more anxious to urge the duty of family prayer on others more earnestly. Soon after, the same girls mentioned

their desire for one of the elder girls to pray with the school children, before they went to bed, and when they rose in the morning."

The industry of these christian negroes was thus attested by Mr. Morgan:—

"Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both husband and wife, in fencing, digging, or planting the little plot of ground attached to each dwelling. Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the word of life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are frequently visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous brethren."

Of the docility of the pious negroes, Mr. Morgan gave the following striking instance:—

"On the disbanding of the West India regiments, sent to the colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the negroes to see them. These regiments had been, several years before, formed of liberated negroes; and many of the people were expecting to find parents, brothers, and friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in

the evening, intelligence arrived that on the following morning the troops would be permitted to land, after evening prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at prayer, the church was particularly full; and a few words were spoken on the danger to which a christian was exposed when running into temptation, and some desire intimated that none would visit Freetown that day. I gave this intimation against my own feelings; for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful christian came to tell me that his brother was arrived among the soldiers. 'Well,' said I, 'and you wish to see him?'—'Yes, massa, I want to look him; but I no want to go to-day.' 'Well,' I replied, 'I want to send to Freetown: if you can find another communicant, who wishes to go and see the soldiers, I will send you down.' After a search of nearly two hours, he returned with, 'Well, massa, me no see that one, what want to go: all them people what belong to church think 'tis no good for them to run where God say temptation live.' Two days elapsed before this poor fellow, whose heart was full of affection to his brother, went to Freetown to see him."

"While going along the street," wrote Mr. Johnson, "some women called after me, and said a man was sick in the house which I then passed. I turned in, and found the man lying on a mat

and blanket. When he perceived me, he lifted himself up, though very weak. He and his wife are communicants. He told me that he was taken ill last week, on the same day when he buried his only child. He said, 'Massa, God punish me this time; but suppose I no belong to him, he would not do so. Last week he take my little boy, and the same day me get sick too. Suppose, massa, me have child, and me love that child, and that child do bad. I whip that child: why? because I love it. So God do with me. I do too much sin, and now God punish me.' He wept. 'Oh that the Lord Jesus Christ may pardon my sin.' I then interrupted him, and brought forth such passages as came to my mind, and which I thought would comfort him in his distress."

The steady increase of the work of grace among the people at Regent's Town, is best seen from the regular accession of communicants during the year 1822. At Lady Day there were 340; at Midsummer there were 375; at Michaelmas, 400; and at Christmas, 424.

On Christmas Day, 1822, the communicants from Gloucester attending at Regent's Town, about 470 native christians assembled at the Lord's table, to commemorate the birth and death of that almighty Saviour, of whose miracles of grace and mercy this extraordinary company exhibited an evidence, such as the church has seldom seen.

The exemplary character of the inhabitants of Regent's Town was formed upon the word of God. The authority of that word, in connexion with christian discipline, superseded, among them, almost all necessity for human laws; and such was the influence of the communicants, by their

honourable walk as christians, on the rest of the community, that not only were all relics of former superstitions swept from the town, but flagrant vice and profaneness were almost entirely unknown.

Mr. Johnson's communications through the year 1822 contained, as usual, many powerful illustrations of the influence of religion on the christian natives. On the manner in which the word of God was applied for conviction and consolation, their watchfulness, their tenderness of conscience, the benefits of christian discipline and admonition, their sympathy with their minister in his afflictions, their affectionate confidence in him, the growth of religion among the young, and the increase and efficiency of native teachers, Mr. Johnson's despatches furnished very impressive details. A few instances of the manner in which christian principles controlled and regulated the tempers and habits of this people, may be quoted with advantage.

That their religion was "the life of God in the soul of man," and that their exemplary conduct sprang from a divine principle implanted in the heart, will appear from their simple and very affecting statements of their feelings.

One man said :—

"Massa, them things God done for me pass every thing. Who live there, who will die for another? Oh, the Lord Jesus die for sinner; yes, for them people who sin against him! I sit down, and consider this; and I don't know what to say: I never hear such thing before. Sometimes people say, 'Such men do me good very much;' but what the Lord Jesus Christ do, pass every thing! He love so much, till he die to save me! Oh, I love him so little! That time

I want to love him, my heart no willing—he always run about. That trouble me much; but yet he love sinner! Ah, true, that pass every thing.”

Another man said that the Lord Jesus Christ was to him as his breakfast and his supper; his morning and his night; and added: “I can put no trust in any thing besides; for all thing I see is sinful: in my heart, nothing but sin: in the world, nothing but sin. The Lord Jesus Christ, he take all sin, and die for it; and he only good, and only able to save. That make him my every thing.”

Mr. Johnson having observed some declension of spirit in the communicants, assembled them all in the church, before the morning service, on the day of administering the Lord’s supper. The scene which followed will be best described in his own words:

“When the clock struck nine, the whole, except the sick, came in twelve different parties, according to the divisions of the town, to church. My heart rejoiced when I saw this scene. When they had entered the church, the churchwardens came, and told me that all who were well had come. I went; and, as some had been re-admitted, I read and explained such passages of Scripture as were suited to humble them; and exhorted them to carefulness and watchfulness. I also read and explained the commination service; and concluded by urging them to self-examination and repentance; and, when my conscience was satisfied, I concluded with prayer. Two young men then came forward, and said that they had quarrelled, and desired to make peace with each other before they came to the

Lord's supper : this was soon effected, as each said that he was in the wrong. A woman said to me, that she had spoken ill behind another woman's back, and wished to beg her pardon, which, of course, I advised her to do. She went, and did so, and the offended woman forgave her with cheerfulness. I was so delighted with the simple mode in which they thus dealt with one another, that I scarcely could forbear shedding tears of joy on seeing that my children walked in truth. Oh that these beloved people may continue in their simplicity !”

The addition of a considerable number of people, newly liberated from a slave vessel, and the conduct of the people on that occasion, are thus affectingly and interestingly described by Mr. Johnson :

“ I received a note, a few days since, from Joseph Reffell, esq., chief superintendent of captured negroes, in which I was informed, that a slave vessel had been brought in, with 238 of our unfortunate fellow-creatures ; and that he and the acting governor had agreed to send them all to Regent's Town ; and begged me, therefore, to go down to Freetown the following morning, with some confidential people, and receive them. Our people soon heard the news ; and great joy was expressed every where, from the hopes that some of their relatives might be among the liberated.

“ I cannot describe the scene which occurred when we arrived at Regent's Town. I have seen many landed, but never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of their houses toward the road, to meet us, with loud acclamations. When they beheld the new people, weak and faint, they

caught hold of them, carried them on their backs, and led them up toward my house. As they lay there exhausted on the ground, many of our people recognised their friends and relatives; and there was a general cry of, ‘O massa, my sister!’—‘My brother!’—‘My sister!’—‘My countryman! he live in the same town!’—‘My countrywoman!’ &c.

“The poor creatures, who were very faint, having just come out of the hold of a slave vessel, did not know what had befallen them; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead, and whom they now saw clothed, clean, and perhaps with healthy children in their arms.

“In short, I cannot do justice to the scene: it was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in prayer and praise to the wonder-working God, whose ways are in the deep.

“The school boys and girls brought the victuals which they had prepared; and all the people, following their example, ran to their houses and brought what they had got ready; and, in a short time, their unfortunate country people were overpowered with messes of every description, and made such a dinner as they had not been accustomed to for a long time. Pine apples, ground nuts, and oranges, were also brought in great abundance.

“The next morning, at family prayer, the church was crowded. After prayer, the people visited the schools with many messes. I then picked out sixty-eight boys and sixty-one girls for

the school: the remainder, men and women, I distributed among the people. Several had the joy to take a brother or a sister home.

“ In the evening the church was crowded again. A school girl put some of her own clothing on one of the new girls, in order to take her to church. When the poor girl came before the church, and saw the number of people, she ran back crying. On being asked her reason, she said that she had been sold too much, and did not want to be sold any more. The poor creature thought she was going to a market, to be sold again. The girls had some trouble to persuade her otherwise.”

Mrs. Johnson's health greatly suffering, she returned home again in May, 1822. In November of the same year, Mr. Johnson wrote to England, soliciting an absence for a short season, for a second time, from his interesting charge. He began to be very anxious to see his wife once more, and, as his mother had died, to settle some affairs respecting his relatives at Hanover. He intended to return by the dry season. His spirits were so low, that a visit promised much good. In April, 1823, he embarked for England.

The third day after sailing, Mr. Johnson became afflicted with sickness. Although he seemed in health when he embarked, there can be no doubt that he carried with him on board the seeds of the fatal disease which so soon discovered itself. On the fourth day the fever increased, and he thought his end was near: the succeeding day a blister was applied to his chest, to relieve his pain; but he continued to grow worse. The next day he could not turn in bed; hiccough came on; and he remarked, “ I think I cannot live.” He suffered

much from the black vomit. The day after, which was the day of his death, he would call, in intervals of delirium, for David Noah, his active and laborious assistant, and for his friend Mr. Düring, and endeavour to tell them what he had to say before he died. He expressed his earnest wish to see his wife; and encouraged his female attendant, bidding her not to fear, and giving her directions how to proceed on her arrival in London. He then desired her to read to him the twenty-third Psalm: when she had read it, "he told me," says she, "I am going to die: pray for me." "I prayed the Lord Jesus," she adds, "to take him the right way." His last intelligible words were, "I cannot live: God calls me, and I shall go to him this night."

It was anticipated, by all who had marked the progress of the gospel at Regent's Town, under the ministry of its late eminent missionary, that the intelligence of his death would awaken, among his beloved converts and the great body of the people, unusual emotions of grief and sorrow. It will be found, from the following account, that the power of religion was strikingly discovered on this occasion, in checking the usual violent expressions of native grief, while it threw a sacred character over their deep affliction. Mr. Norman wrote:—

"In the early part of September, I received information, by letters from the Society, of the death, on the 3rd of May, of our dear brother Johnson. When the letters arrived, I was engaged in reading Milner's Church History with the native teachers and the elder boys of the Christian Institution. When I had read the letters, I informed

them that their minister was dead. They were all greatly affected, and especially David Noah. The information soon spread over the town, and in a few minutes our house was crowded with weeping inquirers.

“ I endeavoured to comfort them, by telling them that he was certainly taken away for his and for their good ; that he had finished his work, and was gone to receive his everlasting reward ; that God would not, even now, forsake them, but would still be gracious to them ; that they ought to be very thankful that God had spared him so long, while many missionaries had been cut off in a short time after they had commenced their work ; and that the only way in which they could testify their gratitude to God, was by bearing the trial with christian patience and meekness ; and their love to their late minister, by attending to the instructions which he had for seven years given them. I then told them to go home, and beg of God grace to bear the trial as became them, and promised to read the letters to them in the church at evening service. They then begged that I would not leave them. I told them I would not, while I was able to stand up to teach them, unless they were provided with another teacher.

“ In the evening, the church was crowded. Before I began the service I spoke to them, and begged them not to make any noise ; as I knew it was an African custom to cry aloud when they had lost a friend. I told them that the christian manner of bearing a trial was with patience and silent submission to God, who had a right to do as he pleased. Many were in tears.

“The congregation then sang the following hymn, commencing,

‘Dear Refuge of my weary soul!
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies.’ ”

The following is Mr. Johnson’s report of the state of the settlement at Regent’s Town for the last quarter, before the time when it was bereaved of his paternal vigilance and care, addressed to the quarterly meeting of chaplains and missionaries at Sierra Leone :—

“As it respects Regent’s Town, the work of the Lord is proceeding as before. Divine service has been regularly attended by the communicants and the other inhabitants. The schools continue to improve. We have had several additions to our congregation and the schools, by the arrival of slave vessels; and our population now amounts to upwards of 2000 persons. The people behave quietly and orderly, so that we have very few palavers, indeed less than ever before.

“I stated, in my last, that we had fifty candidates, under trial and instruction, for the holy ordinance of baptism : one of them, a woman, has since died in the faith ; and another, a man, has been excluded for improper conduct : the remaining forty-eight, will, if it please our gracious God, be baptized on Easter Sunday.

“The youths in the seminary continue to walk worthy of the high vocation wherewith they are called. They have made considerable progress in their studies, and promise well for future usefulness : indeed, their conduct is such, that I think it my duty to notice it in the present report.

“The number of scholars is as follows :—

Boys residing in the school-house	-	195	
Boys residing with their parents	-	56	
		<hr/>	251
Girls residing in the school-house	-	180	
Girls residing with their parents	-	50	
		<hr/>	230
Men's evening school	-	-	551
Women's evening school	-	-	20
Christian Institution	-	-	27
		<hr/>	
Total scholars	-	-	1079
			<hr/>

There are 710 persons who can read.”

From the last communications which Mr. Johnson made to his friends at home, of the influence of Divine grace on the christian converts at Regent's Town, the following pleasing incidents are selected :—

“One evening, being engaged in talking with such as had come to speak respecting their hearts, all appeared to be much affected with what they had heard the night before. It is impossible to give even an outline of all that was related. One man said, ‘Massa, me never hear any thing so before. All what live in my thoughts, you speak. I was so sorry when you had done preach : I wish you had preach all night : I think sleep would not have catch me. Oh I was so glad about them words ! When I go home, all live in my heart ; and when I sleep, I think all night I hear you preach. Them words you talk, how God's people stand when they die, and how they stand before God without sin, through the Lord Jesus Christ, and how glad them will be in the day of judgment,

come to my heart, and make me so glad; because, long time I been 'fraid too much to die, but now I can say, I glad.'

"A woman, who had been excommunicated, thus addressed me: 'Massa, I beg you do not be angry with me.' I assured her that I was not angry with her, but that I pitied her. She said, 'Suppose, massa, you have a child, and that child do bad, and you flog that child for it, is it not still your child? I stand the same fashion: I have done bad: I have sinned against God, for which I have been turned away from God's people, which is too much trouble for me. I have tried to find comfort, and gone to sit down with them people that no serve God; but I have no peace there; I no belong to them. True, I deserve to be turned into hell; but the Lord Jesus Christ wills not the death of a sinner: this gives me hope; and I beg you, massa, let me come again: I cannot find peace any where, but at the feet of Jesus.' She wept much. I encouraged her, by assuring her that it was not my business to keep her from Christ; but, on the contrary, to invite her, and every self-condemned sinner, to come and receive the free, unmerited mercy of God, which was held out to them in the gospel, through Jesus Christ.

"I admitted one who had been excommunicated two years before, and who, to all appearance, had become quite hardened. He did not attend church, because what he heard made him uneasy; but lived according to his evil inclinations. When one of our communicants was buried, he went, out of curiosity, to the burial-ground; and endeavoured to prevent my seeing him, by standing behind me. While I was addressing the people, he tried to

engage his thoughts with something else ; but, as he now told me, while I was speaking I turned my head, and said, ‘ What dost thou say, backslider, about meeting with thy God ? art thou prepared ? ’ The poor man said, ‘ I thought you looked me in the face ; and it was as if somebody had knocked me on the head. I went home, but them words followed me every where ; and I have no rest day nor night. I am gone too far, that is what I fear : but one word which you spoke in the church, comfort me a little : it is, ‘ I will heal their backslidings, I will love them freely : for my anger is turned away from them. ’ I cannot stay away any longer. I pray that God may turn me. That prayer is always in my heart, ‘ Turn me, O Lord, and I shall be turned. ’ I beg you, sir, pray for me : I am afraid I shall sink into hell. Oh may the Lord Jesus Christ have mercy upon me, a poor backslider ! ’ I admonished, and re-admitted him.”

Of one of the girls, Mr. Johnson writes :—

“ She was a girl who grieved me much ; always quarrelling with other girls ; but, blessed be God, who has, by his grace, turned the lion into a lamb. While she related to me the merciful dealings of her heavenly Father, she said, that before I fetched her out of the bush, which is about six years ago, she was very sick and fainted, and her country people thought that she was dead : they tied her up in a mat, and carried her out to bury her : the grave was dug, and they let her down, when, as she expressed herself, ‘ God wake me ; I began to cry, and they pulled me out again : a little bit more, and I should have been buried. I cannot thank God enough : for true he wanted to save my poor soul. ’ ”

The revival at Gloucester Town was on a smaller scale than that at Regent's Town, from the smaller size of the place, but was not greatly inferior to it in the surprising and extensive effusion of the Holy Spirit, in proportion to its size.

The companion of Mr. Johnson, who accompanied him to West Africa as a schoolmaster, Mr. Düring, was stationed at Gloucester Town, a town about half way between Regent's Town and Free-town, on its formation in 1816, by the request of the governor of Sierra Leone, on a government salary. The superintendence of about 130 liberated negroes was committed to his charge. The spot was exceedingly beautiful, encompassed on every side by small rivulets, while the aspect of the surrounding mountains was romantic. Mr. Düring wrote, about seven weeks after entering upon his work at this place: "On the whole, I feel even here, that peace which the world cannot give, notwithstanding the many difficulties and discouragements to be encountered in a new place, for the people here are of five different tribes, and demand sometimes my utmost exertion. At present they have a slavish heart and disposition, and will retain the same until it is taken from them by Divine power. I have many, however, already, who are eager for instruction. The thought that these poor creatures, although at present in the grossest state of ignorance, may one day become the disciples of Jesus, has always supported me under the greatest trials. Indeed, we have evidence already that the gospel light has begun to dawn in many souls."

Mr. Düring was shortly after his settlement at Gloucester Town ordained, according to the rites of

the Lutheran church, which enabled his negroes to enjoy the benefit of the christian ordinances.

In December, 1817, five adults were baptized, and three in the month following. These were the first fruits among the negroes at Gloucester Town. One of those baptized afterwards proved insincere, but the remainder walked worthy of their solemn profession. The people, when first received from the slave-ships, were but little removed from the very brutes, in habits and dispositions, which rendered labours among them very arduous and unwearied.

In October, 1818, Mr. Düring was able to write : “ The day is dawning, and Satan sees his empire receiving one blow after another. My people begin to feel themselves men. The eager desire for instruction increases every day, as they begin to see its benefits. The place where I keep Divine worship is far too small, though it holds more than 200 persons. This inconvenience will, however, be very soon remedied, as I have begun the building of a substantial stone church, seventy-six feet by twenty-four, which when finished will hold about 800 persons.”

Mr. Düring remarked of one of his negroes : “ He was before of a stubborn and stiff-necked disposition, which ran through all his actions ; and he was, moreover, very deceitful and indolent ; yet it may be justly said of him now, that the lion has been turned into a lamb, and his idleness into pious industry.” Of a second negro he observed : “ Vain, foolish, and proud, in the highest degree, he commonly went by the name of ‘ Wild Tom ;’ but since his principles have been changed, he has been

noticed by every individual of the place, as an example of love and seriousness; for seriousness, indeed, of demeanour, he deserves to be styled a shining light."

Mr. Bull, on first arriving at the colony, paid a visit to Mr. Düring. He wrote, in reference to his visit: "What simplicity of faith did I witness! what humility of soul! what tenderness of conscience! I will mention an instance or two. The negroes are accustomed to tell their minister all that they feel. The first that rose said to Mr. Düring, 'Sir, this week my heart be sorry too much. I think every day that the dirt be better than me!' Yet this was a most exemplary man. Another said, 'Every day my heart tell me I be bad man, pass every body.' Some said it had been Sunday all the week with them, and God had made their hearts glad. There were present about forty or fifty, of various degrees of christian knowledge and experience."

At the beginning of 1819, family worship was maintained morning and evening, two public services were held on Sunday, the children were catechized in the interval, and meetings for christian conference and edification took place on Saturday and Sunday evenings, which were attended with much good. Upwards of two hundred adults and children were then receiving instruction. A public examination of the schools at that time took place before the governor and other gentlemen. The Sierra Leone Gazette, in recording the circumstances, remarked, "About twenty-six months past, the town was a forest. Nearly the whole of its present African inhabitants have, since that period, been rescued from the holds of slave-vessels. At

the examination, they appeared neatly clad, intelligent, and well-behaved."

At first Mr. Düring preached regularly every evening at Gloucester Town, but, perceiving that the people grew dull of hearing, he altered his plan, and omitted every other evening, a plan which he found by far the most effectual. On the evenings when there was no preaching, Mr. Düring read the Scriptures to them, which enabled several to have many passages by heart, and taught those who could read to make use of the Bible at home.

The following are extracts from Mr. Düring's journal :—

"July 6, 1819. The admission of fifteen candidates on Easter day, to both sacraments, was truly solemn, and a season of refreshing : many of the candidates, and of the congregation, were much affected. There are again ten candidates admitted for instruction ; four of whom formerly resided in the Christian Institution, and are named after benefactors. The communicants show among themselves a truly christian communion ; and many of them make a considerable acquirement in spiritual things.

"Dec. 25. To-day, five communicants were admitted. I baptized also, according to the regulations sent from home, forty-one boys and eighteen girls, who are here under my care ; with seven infants, at the particular desire of parents residing here ; and eleven infants, whose parents reside at Leicester Mountain. The ordinance of baptism administered to adults and infants, I humbly trust, was blessed to some parents, and other spectators.

"Jan. 10, 1820. The communicants, who are the nearest to my heart, are still my strength and

my comfort. They are led to feel, more and more, the corrupt working of their hearts, and to thirst after a better righteousness than their own; and this establishes my hope of their growth in grace, and in the knowledge of the only Saviour, Jesus Christ.

“The schools have increased since last quarter to 258; the number of scholars then being 211.”

Of one negro, Mr. Düring writes:—

“This man was, last year, very dangerous to others, with regard to his licentiousness of living. One day I admonished him; and, pointing out to him his wickedness, and the consequences of it in eternity, he boldly declared, that of all which I said he would not believe one word. ‘I know,’ continued he, ‘that one day I must die, but then I go back to my country.’ I asked him if he ever had seen any man returning to his country who had died in another. He replied, ‘No.’ I put several other questions to him, not one of which he answered. However, after this, he kept on in his usual course till the month of November, when he fell lame in all his limbs, on account of which I sent him to Freetown hospital; where he continued till the latter end of April, when he was sent back again, but still as lame as before.

“One day I went to his house; and asking him how he did, he said, that he thought he never should get well again; and that God was punishing him for his former sins. I thought this a favourable opportunity; and, after pressing home upon him the greatness of his guilt, I at last told him, for his comfort, that though he could expect no help from man, yet he might still expect help from the Saviour of sinners.

“A few days after, I went to him again, and found him in great distress of mind. I then told him again, that he should give himself up wholly to the Saviour. After a long conversation, he desired me to pray with him; which I did, and so left him. The next Sunday he appeared at public worship. His health has improved daily, and he now walks as becometh a christian.”

Mr. Düring also observes:—

“There has been, since January, 1819, a great stir among the rising generation, boys as well as girls. There are, particularly, ten persons, five lads and five of the girls’ school, who show repentance towards God: their trust is in the aid of the Holy Spirit; and their entire dependence on the Lord Jesus Christ, as the only Saviour of lost sinners.

“There are, in addition, two youths, formerly belonging to the Christian Institution, and three adults, of whose real conversion I do not entertain the least doubt; as they show, by their walk and conversation, whose children they are.”

A serious concern, in such heathen as profess to embrace the gospel, for the salvation of their unconverted countrymen, is a very natural and satisfactory evidence that their reception of it is both intelligent and sincere. Mr. Düring, like Mr. Johnson, had the happiness of witnessing the growth of this spirit among his negroes.

The sincerity of the people at large, and their sense of the good which they derived through the Missionary Society and the British government, (having been by their means enlightened and blessed through the gospel of Christ,) were particularly seen in the zeal which they manifested for

their benighted countrymen. In 1819 this zeal began to show itself in the baptized only; but in 1820 it entirely surpassed expectation. In order to satisfy them, Mr. Düring formed a missionary association among them. At the meeting, it was agreed that every one who contributed a penny per month should be a member. The number of subscribers was, at first, only 60; but shortly increased to 109.

Mr. Düring mentions the conduct of a man who came forward to subscribe threepence per month. "Knowing," he observes, "that this man had no money allowed him from government, I asked him if he perfectly understood that it was to be month after month: he said, 'Yes.' I then asked where he thought to get the money. 'Oh!' said he, 'when I go to Freetown, I carry wood every time, for which I get sixpence; and when the month is up, I take half of what I get for one load, and give it to the Society.' Asking him if he thought to get any thing by it in this world—'No,' said he, 'I only pray and wish that my country, and other countries, may know better things; and that, by and by, they do the same things what we do here.' Such are the spirit and feelings of many among them."

At the close of the year, Mr. Düring found that the contributions of his negroes to the association had amounted to 11*l.* 11*s.*

The Africans are peculiarly prejudiced against the white man in consequence of the injuries which they have experienced from him. In this state of feeling they first came under Mr. Düring's care, and had they had a man placed over them as superintendent who had not acted towards them on

christian principles, this prejudice could apparently never have been removed from their minds; but it being the constant endeavour of the missionaries to bring into practice the doctrines which they inculcated, they at length saw the fruit of their labours.

“The joy,” writes Mr. Düring, “excited among the liberated negroes by the return of my dear brother Johnson, was such joy as I never witnessed before, either in Germany or England. The loud exclamation, ‘Thank God that we have more teachers sent to do us good,’ was heart-breaking. As soon, also, as I communicated to them the arrival of two fresh chaplains, joy and gladness were seen in every face, and at the first appearance of one of them at Gloucester Town, it was truly delightful. I overheard some of the elder girls, and some of the women who attend evening school, say, ‘Ah! our society (for so they always called the Church Missionary Society,) love us more than we love them; they send to us ministers to teach us, sinners, the way that leads to heaven. Oh! let us pray for them, that the Lord Jesus may keep them, and bless them!’”

Mr. Johnson brought out with him some hymn-books, which Mr. Düring distributed among those who could read best. A few days after, while visiting some of the people, he found that most of those who had received the books, had covered them with white paper, which they had bought for the purpose. Among the rest, Mr. Düring found one who had written the following words in his book, “Mark Joseph Tamba, his book, given him by our society. When I take this book in my hand, let me remember our society, and always

pray for them. O Lord, bless our society, and make me very thankful." Another young man, having finished his copy-book, wrote on the last leaf, "My dear master, I thank you very much for what you do for me, and for what you do for me beforetime." This book fell into Mr. Düring's hands unawares.

The following interesting letter was written home by Mr. Düring at the conclusion of the rainy season of 1821:—

"With grateful feelings, I embrace the present opportunity of addressing you, at the end of a season which generally is dreaded, through past experience: but, thanks be to our heavenly Father for his sparing mercy, I need not address you on subjects which are distressing, but on such as must awaken joy and gratitude in every christian's breast. I am greatly at a loss where or how to begin to state what great things the Lord hath done for us. Shall I begin with general blessings in which we all share? then my gratitude is called forth; my very soul breaks forth in songs of praise to our God, from whom all our spiritual and temporal blessings flow: or with personal mercies? then I am compelled to exclaim with Jacob, 'I am not worthy of the least of all thy mercies!' O Lord, when I consider that I passed the ocean as a poor creature, desiring no more than to be made instrumental of doing good to some poor African soul, and that I, at this moment, have the happiness to meet with thirty-six at the communion table, I am lost in wonder and adoration!

"From the reports of our different stations in the colony, it will strikingly appear to you, that Ethiopia begins to stretch out her hands unto God.

Much might perhaps be said, were it not for the fear of exaggeration, which causes timidity with most of us, in affirming things which would stand the test of strict examination. Every one of us is more or less blind, with respect to many things in his own station: it is only a judicious stranger that can be a competent judge in this matter."

The Church Missionary Association was held in 1821 at Gloucester Town, on which occasion Mr. Düring preached from the words, "Feed my sheep," John xxi. 17; the church was crowded with attentive hearers. At the meeting the funds were reported to be as follows:—

	£	s.	d.
His excellency, the governor	-	10	0 0
Donations and subscriptions of colonial gentlemen	- - - -	33	14 0
Subscriptions of missionaries and teachers	- - - -	16	10 0
Contributions of liberated negroes—			
Regent's Town	-	72	8 1
Gloucester Town	-	18	14 9
Other towns	- -	22	1 4½
		<hr/>	113 4 2½
Annual meeting	- - - -	4	10 1½
		<hr/>	<hr/>
		177	18 4

The governor presided on this occasion, and various natives, as well as others, spoke in a most interesting way of their reasons for loving the missionary cause. Mr. Johnson, who attended this meeting, remarked, "I cannot say too much of it: I think it was the most interesting that I ever witnessed."

The address of David Noah, the native teacher, was as follows :—

“I thank the Lord Jesus Christ for his great mercy toward me. I was brought from my country a little boy. When I was brought away, I thought it very hard to be taken from my father and mother; but now I have to thank the Lord Jesus Christ for it. He loved me, therefore with loving kindness he drew me. When I consider my former state; when I go to meeting and hear the word of God, and make game in the house of God, if God had cut me down, it would have been what I deserved: but he has spared me in the land of the living; and it is now a pleasure for us to meet here. You know what it is that we have met for—to send the gospel to our country-people. Suppose the Lord Jesus call you out of darkness into light, you are not willing to be the slave of the devil again, nor to walk in the broad road to everlasting punishment. What makes God mindful of me and you? Are we better than they? No: it is love: “His loving kindness, oh, how free!” Some of you can’t read, so you can’t preach; what must you do? You must give your coppers: it is your bounden duty to do it. You must remember Joseph. His brethren sold him into Egypt; and when hunger come, and catch his country, he, being in Egypt, saved his father and all his brethren. Therefore, you that give, give freely. Freely ye have received, freely give. Those who got no coppers, must pray.”

Mutual love rose very high at this meeting, and Mr. Düring dated the commencement of much good from it. The African, in his bewildered and barbarous state, has little or no affection towards others

of his fellow-creatures, his own particular countrymen excepted; but there was on this occasion no asking for or seeking after countrymen, but all were one body desirous to promote the cause of Christ. It could be no otherwise. The members of the church were of very various tribes, and could all, if it had been required, have told in their mother tongue, what great things the Lord had done for them, but they then saw no difference between themselves, and from this learned to understand in the most effectual way that God had "made of one blood all nations of men for to dwell on all the face of the earth."

The method in which a number of newly liberated negroes were received at Gloucester Town, as stated by Mr. Düring, still further illustrates the diffusiveness of christian love :—

"In the middle of May, 1821, a considerable number of unfortunate victims to the disgraceful traffic in human blood, were captured by the British cruisers, and were brought into the harbour of Freetown. I received orders to come to town to receive them; but I had, at the time, little idea of the miserable state in which these people were.

"It was past four o'clock in the afternoon, when I received them; and when I had got them all out of Freetown, on their way to Gloucester, I reviewed them, and soon found that I had not brought men enough with me, to help these poor afflicted people up the hill, which caused me much anxiety. But what could I do? I must take them home.

"Happily for me and the poor people, a man, while they were passing, after liberation, through the court of the mixed commission, had run up to Gloucester to fetch more people to carry the sick

home. Ignorant of what the man had done, I went on slowly with them, almost despairing of getting them up; but I had not gone far from the foot of the hill, before I was met by great numbers, who, as they came up, took upon their backs those who were unable to walk; and, when I was half way up, I saw almost the whole of them carried by those with whom we had met on the road.

“It struck me very much, particularly when I compared this affecting scene with some which I had formerly beheld. Mr. Bickersteth can sufficiently judge, for he was a witness of the wretched state of the captured negroes when they arrived in the colony; but he, then, could not have beheld such a pleasing scene. The negroes, then in the colony, would sometimes slip out to see if any of their respective countrymen were among the newly arrived; if not, they would take little or no notice of the unhappy sufferers; but now, they sympathize with their distressed fellow-creatures, in a manner the most striking.

“When we reached home, I ordered victuals to be prepared for the newly-arrived people: but before this could be done, food came in from every quarter. The women, and part of our school girls, who had cooked it, did not stop to ask, “Who is of my country?” but the men and women who were nearest to them were refreshed.

“The day being quite gone, and it being Saturday besides, I quartered the men and boys in the church, for that and the following night. On Monday, I distributed them among the people in their houses, where they would be taken best care of. The people were quite eager and impatient to receive them, and make them comfortable in their houses.

“Among the rest was a woman, one of the communicants, who took one of the newly-arrived women under her care. She was asked by Mrs. Düring, what she wanted to do with the new woman. She said, ‘Ma’am, that now almost two years since me come this country. My countrywoman take me; she do me good; she tell me of the Lord Jesus Christ, and that same they do to me that time, me want to do same to this woman.’”

Mr. Düring was at length, like Mr. Johnson, afflicted with so severe a sickness as to render his return home indispensable. In March, 1821, he thus wrote :—

“I have suffered very much in my breast since 1819; but the most from last January, and in the two succeeding months, on account of the cough which I caught, and which has remained to this very day. If sometimes, on a Sunday morning, I forget myself, and try to lead the congregation to sing, I am constrained to relinquish the afternoon service in catechising the children; and it always cuts me to the heart, when I cannot attend to that duty, which I have sufficient reason to believe has been the means of much good.”

Under these circumstances, it was found necessary that Mr. Düring should, for a season at least, give up his charge. While he was suffering under great weakness of body and depression of spirits, one of his negroes was the means of communicating much consolation and vigour to his mind. The circumstances of the case are remarkable and affecting. Mr. Düring thus relates them :—

“One Sunday evening he visited me, with several others, who shortly after went to the evening service, but he stayed behind. I asked him, ‘Won’t you go to church, Tom?’ ‘No, massa,’ said he, ‘me

want to stop with you.' He immediately took my Bible, and read, 'But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee.' Isa. xliii. 1, 2. He then stopped, and said, 'Massa, I hope you won't be angry with me if I ask one question.' I told him I should not. He then said, 'How do you feel in your heart, massa ?' I answered, 'Tom, I am obliged to reply in the language which you have used to me, All is dark.' 'O massa ! the Lord promise that he will make darkness light before his people, and not forsake them.'—'I know, Tom, that the Lord will not forsake me, nor any one that trusts him in every thing ; but at this time, I cannot see it.'—'O massa ! don't you know how many times you told me that believing is not feeling ?'—'True, Tom ; but I want an assurance that Jesus is mine, and that I am his, which I have not at present ; and that is what I mean.'—'Well, massa, now I see how the Holy Spirit teach you. You many time say, Suppose the Lord no teach you, you can't teach we again. I sometimes think in my heart, how that can be, that massa knows all that's in my own heart. You have plenty trouble, this time ; but me feel glad very much. O massa ! suppose the Lord Jesus no be with you, you can do us no good.' The poor fellow was so much affected, that he stopped for some time, and then knelt down, and prayed by my bed-side with such fervour and

simplicity, as language cannot express; this only I can say, that I do not know the time when I have spent so happy a Lord's-day evening. This was such a cordial to my spirits, that from this time I got better of my fever, for about a week or ten days; when I was taken ill again."

In May, 1822, Mr. Düring, accompanied by his wife and two children, left the colony for England, in company with Mrs. Johnson, and found the voyage greatly beneficial in restoring his health. They arrived in safety in England by the middle of July, and Mr. and Mrs. Düring, with their children, again embarked for Africa in the beginning of October, which they reached in safety at the close of the year. It was a cause of great disquietude to Mr. Düring, that he was compelled to leave the people for a season, and to seek a renovation of health by returning to Europe. He would gladly have retired to the Isles de Los, or the Gambia, for a few months, but a visit to Europe was reckoned indispensable. The spiritual interests of the people pressed heavily on his mind; he had been among them many years, and warm affection was mutual, while he was aware that their state was such as daily to need seasonable counsel.

The day of Mr. Düring's return to his charge happened to be the market-day at Freetown, and many of the people from Gloucester Town were attending the market. These received him and his family with even tumultuous affection, conducting them to Gloucester Town in a sort of triumphant procession. Mr. Düring writes,—

"As soon as the ship was come to anchor, I got into the first boat that I could obtain. I wished to go on shore unnoticed; but this I found impos-

sible, as some of my dear flock had recognized me while yet on board. Oh! what were my feelings, when, at a distance at which a musket ball could not have reached me from the shore, I heard them exclaim, 'That's our massa! That's Mr. Düring! Yes, that's he! thank God!' They had watched for my arrival every day since the beginning of the month, and this was the 18th day; for they had intelligence of our being in the Gambia. On reaching the shore, they literally pulled me out of the boat; and some hung so about me, that I could not stir; others cried for joy; others called out, 'You want to kill massa to-day!' and others exclaimed, 'Thank God, he send our massa home again!' It was about eleven o'clock in the morning when I landed, and this tumult continued till three in the afternoon.

"It is impossible to describe the acclamations of joy, which they expressed in every possible way. Saturday is their chief market-day, and always the fullest about this time. The news soon reached the market; and found its way into the mountains, about half an hour after. I had got as far as one of the chaplains' houses, when I could scarcely speak to any one, but was obliged to go into the piazza to show myself, and salute every one there, I believe almost half the people of Gloucester.

"When I went on board, all followed me to the shore. The women, in particular, all wanted to go on board to fetch 'mammy,' as they call our wives; 'for,' said they, 'we are hungry to see mammy again, and the pickaninnies; do massa take us with you.' But this was impossible.

"As soon as I returned, as in the twinkling of an eye, I had lost both my wife and children among

them. I was much afraid that they would keep the children too long in the sun ; but they had carried them straight to the chaplain's house. There I found them fully employed with Mrs. Düring and the children, which gave me time to rest a little.

"After four o'clock, the people began to press me very hard to go home before dark ; 'for,' said they, 'Gloucester Town all cry for you very much. Yes, massa, we want you there very much, we hungry to see you there again.'

"About five o'clock we started from Freetown, in company with brother Johnson.

"When we had proceeded a few hundred yards, a gun was fired close before my horse. I begged them to desist, at least until they were out of Freetown ; but as soon as they were out of it, they began quite in style. This is a token of the greatest respect and honour, that they can show to their superiors, in their own countries. They kept up this firing till we came in sight of Gloucester, when it ceased, and, instead, they began singing, 'Praise God from whom all blessings flow.' When we came into the town, they wanted to carry me up to my house, which I protested against in the strongest terms.

"What I have felt this day it is impossible to describe. 'Thank God, massa come again' was heard from all quarters.

"One said, 'Massa, all that time you go to England, all we people stand like chickens when their hen die or leave them ; and then they all run about and cry, but when they find their mammy again, they are glad and quiet.'"

While Mr. Düring was in England, he was

requested to state the beginning and progress of the work in which he had been engaged, when he drew up an important and interesting statement, from which we extract the following :—

“ The first day that I went to Gloucester, I took a cutlass with me ; but, not knowing what use I could make of it, I had a mind to send it back by one of the boys who were with me : the boy, however, seeming unwilling to go back, I resolved to take it in my hand, as it would serve instead of a walking-stick, and was in the end glad enough that I had it, for I had to cut my way through in many places, until I arrived on the spot fixed upon, where I found 107 individuals, lately rescued from the chains of the slave trader, and sent into this forest with an European, who had to manage them until I took charge of them.

“ I soon got room enough to build fourteen houses, besides one for myself, and one for a school. Those for the people were comfortable enough ; but mine and the school, being of a larger construction than the natives had been used to, they were not able to make them water-proof. When the rains, therefore, fully set in, we were indeed sheltered from the wind, but were obliged to eat our victuals, to sit, and to walk about, under an umbrella, even in the house, when it rained ; and, in order to keep our bed dry, I was obliged to build a roof over it within a roof.

“ But the instruction of the ignorant in the way of salvation, was that for which I had chiefly come to Africa ; and, urgent as our other duties were, this was not to be neglected.

“ When I had been scarcely six months among them, I found that some few began to be concerned

for the salvation of their souls. My joy was inexpressibly great : my toils, and labour, and dangers, were now richly rewarded : I thought myself the happiest man in the world, and have been able to thank my God, ever since, for having brought me, by his good providence, to Africa. When I had been about a full year on the spot, I had eight communicants, who had all, to the moment of my leaving them, stood the test, and proved that the gospel is indeed the power of God unto salvation to every one that believeth, and had been real ornaments to that faith which they profess.

“ In the end of 1817, more wood was cleared away, and more houses for the people built ; the foundation of the superintendent’s dwelling-house was laid ; and a rice-store, 30 feet by 18, was begun, and finished in less than two months. It may appear extraordinary, that Africans, who had hardly become used to their tools as masons, should be so expeditious : but any one, who knows what an effect true religion has on the mind of an African, will no longer wonder, for six of the masons employed at that work were communicants. But this was not all, for the dwelling-house, the foundation of which had been previously laid, was also forward enough for me to live in by the time when the fall of the rains of 1818 set in ; and in the latter end of July of the same year, all the mason-work was done. When I saw what the workmen could do, I set about planning the church, to which the governor readily gave his sanction ; and, in consequence, the foundation of St. Andrew’s church was laid in the latter end of September, 1818. The building is 76 feet by 42, with two galleries all along, and will conveniently hold 1500 persons. It

was opened for Divine service in June, 1820. As soon as the masons had finished their work on the church, the foundation of a female school-house was laid, 70 feet by 25. This also is finished, and both buildings are in daily use. My next plan is a school for the boys, of the same dimensions ; and then the chief buildings will be finished at this place, which I heartily desire ; for I am quite tired of all the head-aches, and groans, and sleepless nights, which those that were erected have caused me. At the same time, I cannot review the whole, without expressing my warmest gratitude to the Lord, who enabled me to do what I have done."

The seed which Mr. Düring had been for several years sowing at Gloucester Town, had not only, in many cases, sprung up and flourished, but was also, in other cases, germinating, and making ready to shoot forth upon the descent of the fresh dews of Heaven upon it. The best arrangements which could be made from the want of labourers, during Mr. Düring's absence, was the appointment of the native teacher, William Tamba, to the charge, and the occasional visitation of Mr. Johnson from Regent's Town, so often as he might be enabled, in the press of his other duties, to devote a few hours to his brother's people during his absence. The labours of Tamba, and the ministry of Mr. Johnson, were eminently blessed at Gloucester Town, during its pastor's absence, and the testimony of these new witnesses to the truths which had been preached to the people, was, as is often the case, the means of fanning into a flame the spark which had glimmered in the breasts of many.

On Easter Sunday, 1822, the number of communicants had increased to 127, but in the

June of that year, when Mr. Düring had not returned more than five months to his charge, he was again taken severely ill, and obstruction was followed by inflammation, which it was thought would have put an end to his earthly existence. Every Sunday during his illness William Tamba assisted him, although he had himself shortly before been very weak and unwell.

Through the upholding hand of God, Mr. Düring was still spared, and in some measure enabled to attend to his duties, on partially recovering from his attack. His recovery was, however, but temporary.

There were alleviations in this trial. Mr. Düring had written home, just before his attack, "There are three of my young men who were desirous before I sailed, of being admitted as native teachers, and since my return, they are still more so. One of them conducted both the day and evening schools during my absence. There is a fourth also who offers himself, whose ability in learning is beyond question." After adverting to numerous deaths which about this time took place, to the frequent applications which he continued to receive for baptism, and to the general prosperity of his settlement, he observed, "Thus we see every trial sanctified, as plainly as if the fact were written with a sun-beam. No sooner has the violence of the storm passed over our heads, than the Sun of righteousness bursts through the remaining clouds with redoubled splendour and glory, to revive the half-slain, and to cause us still to go on our way rejoicing, though that way is but rugged."

During his illness, the affectionate sympathy of his dear people was also a great matter for thank-

fulness, evidencing, as it did, the regard which they entertained towards him, and affording a hope that his labours were felt by them to have been useful to them. He writes,—

“When my disease had come to a crisis, which was on the 2nd of June, toward evening, I was seized with agonising pain in the bowels, and a strong palpitation of the heart, which made me breathe with extreme difficulty. This was very soon known; and, in a little time, the bed-room and piazza were filled chiefly with the communicants, all viewing me as certainly dying. No distressful howling noise, as practised by their brethren in their natural state, was heard; but silent tears were seen running down their cheeks in great abundance, while the more hardy vented their grief in sighs and groans. The sight was too much for me; I desired them to remove, at least so far that I could not see them; and said to those near me, ‘I take it very kind of you that you feel for me in my distress, but you only increase my pain when I see you so; for which reason I wish you would stand in the piazza, where I cannot see you.’ But as some went out, others came in; I was therefore obliged to give way to them. One man, who seemed to have been thinking of what I had said, came close to the bed, and said very feelingly, ‘Massa, don’t drive us away. We come to see what we can do for you. Suppose you tell us to fetch doctor from town, we can go and carry him up quick, suppose he no have horse to ride.’ ‘Ah,’ said I, ‘no earthly doctor can help me, if the Lord Jesus Christ does not. The only thing that is left for me and you, is to fly to him in our trouble. I should be obliged to you, if you would pray with

me.' No sooner had I uttered these words, than all were instantly on their knees, like soldiers well exercised in the use of their arms. Many times have I felt the power of prayer; but to a season like this I had been a stranger until now; and I believe all the people, too, were very deeply impressed as well as myself.

"Another event brought also great comfort and satisfaction to my mind during my illness; this was, the remarkably good behaviour of the people, both here and at Regent's Town. Never, I am fully authorized to say, did practical religion shine more brightly among our people, than in the last two months; nor did they sympathize with me alone, but equally with other suffering servants of the Society: nor did they stop here, but every respectable European, who fell a victim to the yellow fever, was lamented by them; and I have heard them pray for those whom they knew to be ill with equal simplicity and earnestness. These are evidences of the power of grace which need no comment: they speak volumes to every christian mind."

The following are extracts from Mr. Düring's journal, between the time of his return to Gloucester Town and his illness:—

"Jan. 19, 1823, Sunday. According to my former custom, I went to the church at six o'clock, to early morning prayers, at which I found the great body of the people. At ten o'clock, the bell was rung for forenoon service; but it was unnecessary, for the church was full a good while before. I preached from these words, 'It pleased the Father that in him should all fulness dwell,' Col. i. 19; but could scarcely proceed, for it was more

than my feelings could well bear. In the afternoon William Tamba officiated, and explained Eccles. chap. xi. much to my satisfaction. I preached in the evening, from the words, 'Our gospel came not unto you in word only, but also in power,' &c. 1 Thes. i. 5—10; when I got on better, being more self-possessed than in the morning. The church has been full four times to-day: all was attention, and every thing in the greatest order.

"Jan. 26, Sunday. The church was crowded, a great many strangers being present. What a blessed work is preaching, when the preacher's soul is drawn out, and the hearers have ears to hear, and hearts to feed upon the word of life! This, I have reason to believe, has been the case with us here to-day.

"Jan. 29. This day has been similar to Monday. A poor fellow, a sawyer, had been for a length of time teased and provoked by another, till, at last his patience, which was admired by several, failed. He answered the insults offered by the other, and they fell into a quarrel. He came this evening, in consequence, after service, nearly broken-hearted for what he had done, supposing it almost an unpardonable sin. He begged me to send for the other man, in order to make up the quarrel in my presence; 'otherwise,' said he, 'suppose the Lord take away my life this night, I fear too much, that I shall go to hell for that.' The other man came, and, being also sorry for his misconduct, a reconciliation took place without any trouble. The sawyer is a communicant, the other is not. Oh that all who call themselves christians were of such an excellent mind!

"Jan. 31. The people still continue coming in

numbers. Another striking instance of tenderness of conscience and the power of the word of God, was evidenced this evening, by two women, who had given way to ill words in their momentary passion. Both came after evening service, and both were afraid to bring the matter forward. I guessed what they wanted, as I had heard something about it, and therefore brought it forward myself. At first, each seemed to justify herself, which made it rather difficult to reconcile them. I endeavoured to convince them that they were both in fault, and that both had done the same thing, and consequently both were guilty of the same sin; but they still seemed to doubt whether it was really so. At last I took up the Bible, and gave it to one of them, desiring her to read the words, ‘If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses,’ Matt. vi. 14, 15. No sooner had she read, than she burst into tears, frankly confessed her fault, and instantly desired the other to forgive her, though the other had been the first offender. This so much affected the other, that a most cordial reconciliation took place immediately.

“March 14. After service, I was called to visit some sick communicants. In the first house, I found both husband and wife sick. ‘I am sorry,’ said I, ‘to see you both in such a state.’—‘Ah, Massa! what for you feel sorrow? I no feel sorrow: I am glad, and nothing troubles me no more. My body feel pain all over; but that’s good for me: yes, I know by that, that my Father loves me, and that makes me so glad. This now makes three nights no sleep come in my eyes: one time my

heart want to grumble ; but directly, one thought strike me, Remember Job ; he have plenty sores, and he no stand so.' ”

Mr. and Mrs. Düring were at length under the necessity of once more embarking for England, and set sail from Sierra Leone on the 31st August, 1823, but alas ! like their friend Mr. Johnson, they neither of them were ever destined to reach the port of their destination. The cause, however, was different. Mr. Johnson died of disease during the voyage ; Mr. and Mrs. Düring were never more heard of after their embarkation, and no doubt foundered at sea, the ship sinking, and every soul on board perishing. How painful to contemplate such a close to lives devoted so successfully to the promotion of the knowledge of Christ among the heathen ! It was a mysterious, although a wise and righteous and merciful dispensation of Divine Providence, by which two of the servants of Christ, who had been made such distinguished blessings to Africa, had their remains deposited in the great deep, until the sea shall give up her dead, while in the vigour of their years. They were seeking, by temporary visits home for the renovation of their spirits and strength, the means of enabling them to resume the charge of large assemblies of natives, many of whom had been converted to God by his blessing on their labours. When the suspicion of the loss was stated at Gloucester Town, the people, as might be expected, were very deeply affected.

CHAPTER VII.

HISTORY OF THE EXERTIONS OF THE CHURCH
MISSIONARY SOCIETY, WHILE CONFINED TO
THE COLONY OF SIERRA LEONE, A. D. 1821
—1834.

Appointment of the Rev. Messrs. Garnsey and Flood as the new colonial chaplains.—Mr. Garnsey relinquishes his station from ill health.—Rev. Mr. Palmer appointed as second chaplain.—Deaths of Mr. Flood and Mr. and Mrs. Palmer.—Regard paid to the colony in the interior.—Consolidation of all the British possessions within 40° latitude on the coast.—Renner's death.—Nyländer's labours and death.—Deaths of Mrs. Nyländer and child.—Rev. Messrs. Beckauer, Mitzen, Schemel, and Gerber sent out as missionaries, and Messrs. Lisk, Vaughan, Banyer, Davey, and Norman as catechists, in 1822.—Deaths of Banyer, Schemel, Vaughan's wife, Beckauer, and Vaughan, and return home of Norman.—Arrangements entered into between the Church Missionary Society and the British government.—Mr. and Mrs. Pope sent out as catechists in 1823.—Deaths of Mr. Pope and Mrs. Schemel.—Mrs. Lisk's return to England.—Death of Governor M. Carthy.—Rev. Messrs. Raban, Brooks, and Knight, with Messrs. Coney, Pierce, and Weeks, sent out in 1825.—Deaths of Mrs. Metzen, Mr. Knight, Mrs. Coney, Mr. Brooks, Mrs. Gerber, and Mr. Taylor. The return home of Mrs. Taylor and Mrs. Pope.—Deplorable consequences to Regent's Town of being deprived so often of a pastor.—Rev. Messrs. Betts and Scholding sent out in 1826.—Deaths of Mrs. Betts, Mrs. Scholding, and Mrs. Renner.—Deaths of governors.—Alterations of colonial regulations, to the great injury of the mission.—Misrepresentation, and opposition to the mission.—Fresh labourers sent out in 1827 and 1828, and deaths on arrival.—Further labourers sent out, to 1834, and deaths to the same year.—Present number of labourers, and great

mortality.—Occurrences at Freetown for the past ten years. —Christian Institution again established.—Proceedings at the village parishes for the same time.—Establishment of an infant school at Bathurst.

NOTWITHSTANDING the deaths of the two preceding chaplains so immediately previous, under circumstances so affecting, two others, the Rev. Mr. Garnsey and the Rev. Mr. Flood, offered to supply their room, without delay. They were immediately appointed by the British government, on the recommendation of the Church Missionary Society. After a tedious passage, they arrived at St. Mary's, in the Gambia, where, however, they had both in landing nearly lost their lives. Wishing to get on shore, and the government-boat coming off for letters, they went into it without considering its size or condition. While yet at some distance from the shore, either from a strong current running at the moment, or some one moving in order to avoid the water, the boat upset. They were in the water about ten minutes. Every one on shore expected that they would have been lost, as the distance was too great to render them prompt assistance; but to the astonishment of all, some canoes reached them in time to rescue them from a watery grave. The Gambia abounds with sharks, and in a few minutes after the chaplains had left the water, a large shark was seen close to the place where the boat had been upset. Mr. Garnsey was supported for a considerable time in the water by a native, who had been sent out for their papers, and to him, as the instrument in His hands, who alone has the issues of life and death, was he indebted for his preservation. Both the chaplains afterwards reached Sierra Leone in safety.

The health of both Mr. and Mrs. Garnsey made it needful for them to return to England a few months after their arrival. Mr. Flood succeeded Mr. Garnsey as first chaplain, and Mr. Palmer was found willing to go out as second chaplain. After ordination by the bishop of London, he was appointed to the station, and arrived in the colony in March, 1823.

Mr. and Mrs. Flood continued their abode at Sierra Leone for rather more than three years, when it was thought advisable for them to return home for a few months to recruit their strength, especially as Mrs. Flood's health was in a very precarious state. At the time of embarking, Mr. Flood was indisposed, having been attacked with fever on the preceding day, but it was hoped that the sea air would restore him. This hope was, however, never realized, and the time of his departure was at hand.

Mrs. Flood thus describes her beloved husband's death :—

“As soon as we got on board, my husband was obliged to go to bed. The next day (Sunday) I thought him somewhat better, though the fever was not abated. He did not complain of any pain; nor do I think that he apprehended any danger till Monday morning, when I heard him giving directions to a young man whom we brought with us, respecting some things which he wished him to attend to in case of his death. I immediately said to him, ‘I am afraid you apprehend some danger,’ and expressed my hope that he would tell me what he thought of himself. He said, ‘It is impossible to say how the fever may terminate; but I think this sickness is unto death;’ and added, that I must

prepare for the worst, and hope for the best. He endeavoured to console me with many precious promises, and said, 'I am assured that the Lord will not forsake you;' reminding me of his goodness to us during the last three years. He said, 'I know if the Lord is about to take me, it will be for my good and his own glory.' I could perceive that he was gradually growing weaker, and that no hope could be entertained of his recovery. He said, 'Forget not to pray for me: perhaps the Lord may hear prayer, and add a few years to my life.'

"On Tuesday morning, between one and two o'clock, he was seized with hiccough, which is a presage of death. I requested, therefore, to be taken to him, as I was anxious to know the state of his mind in the prospect of his departure. I asked him how he felt himself; he said, 'I know I am going.' I then asked 'Are you happy?' he answered, 'At times my sins, both of omission and commission, distress me; but I trust that through the merits of my Saviour all will be well.' Seeing me much affected, he desired me not to weep; and said, that the Lord would be my husband, and that we should be separated but for a short time. He then took my hands between his own, (which were as cold as death,) and prayed most affectionately and fervently that the Lord would support me, and be with me in all my trials. His faith appeared strong in the promises, particularly those which are applicable to the widow. After praying that the Lord would be with him, and conduct him safely through the dark valley of the shadow of death, he took a final leave of me.

"For several hours after, he was somewhat delirious. All that he said referred to the people

among whom he had laboured, and was expressive of earnest desires for their salvation.

“Having been removed from him to another part of the vessel, he inquired for me several times, a few hours before he died; and always expressed his confidence that the Lord would be my refuge and strength, and a present help in trouble. He was asked if he wished to see me again, but said, ‘No;’ he thought it better that I was removed.

“He died about half past six on Tuesday morning, the 6th of May, three days after we went on board.”

The Church Missionary Society, in recommending Mr. Palmer to the government for the second chaplaincy of the colony, anticipated that as he had been inured to various climates, during an active service of some years in the army, he might be prepared successfully to encounter the climate of Sierra Leone; and in this they, perhaps, might not have been disappointed, but a fatal fever which broke out at the time of his arrival, and which appeared to have had no affinity with the usual fever of the climate, cut short a life which promised to be most valuable, and took him off in less than two months after his landing. His widow writes, “He died trusting in that blood which cleanseth from all sin. Oh! how has he laboured for the Lord since he came to this land of darkness, and now he has entered into rest!” A few days after his arrival, he wrote, “I will not say much about health: we trust that whatever portion is granted to us, with it will be given grace sufficient for the day. What mountains of difficulties rise before our natural vision! But if Hannibal, who swore eternal war against Rome, smoothed a pas-

sage through the Alps, how much more may the christian, on his triumphant march, with a holy unction from above, level all impediments! The rainy season may close our short career; but we commit all to infinite Love, and infinite Wisdom." Mr. Düring, after giving an account of the black vomit, which came upon him the night before his death, observed, "We expected much more from Mr. Palmer, but so it must be, that when we look more to the means than to the Lord, we must be disappointed."

Thus the colony was once more deprived of both its chaplains, almost as soon as they had entered upon their work.

The following extract from a letter written by Mr. Palmer only four days before his death, will be read with peculiar interest, as his dying testimony to the work of God:—

"Shortly after my arrival here, Mrs. Palmer and myself visited Regent's Town previous to the departure of Mr. Johnson to England. We went on a Saturday. I was obliged to return for my duties on the Sabbath; Mrs. Palmer remained, and heard Mr. Johnson preach. She received the emblems of our Redeemer's body and blood in company with 420 blacks. She wrote to me in raptures on the subject. Since that period, I have preached there three times. I confess to you that I do not think that the accounts of Regent's Town are exaggerated. When you first catch a glimpse of the place, a thousand thoughts crowd upon your mind. The situation is beautiful.

"It is truly cheering to see, every morning and evening, as the church-going bell vibrates through the surrounding mountains, the inhabitants;

amalgamated out of every nation of this part of Africa, hastening from their different huts to hear the glorious gospel of the blessed God. At the same time, the youths from the Christian Institution ascend in order from their habitation, each with his Bible; the boys and girls of the school walking in lines before the pastor's door, under their respective teachers, and all concentrating in the house of God. Then, to mark their devout behaviour, their earnest ejaculations, and hundreds of Bibles opened at the delivery of the discourse, to discover whether these things are so, is truly delightful."

Mrs. Palmer, only nineteen days after the death of her husband, was taken ill with the common fever of the country. She was afterwards delivered of a still-born child, and survived but a month her beloved partner, by whose side, at Regent's Town, she was buried. She was only twenty years of age, when thus cut off on her arrival in a strange land.

A friend requested Mrs. Palmer, on the same occasion, to address a few parting words to his wife, in a book which his wife kept for purposes of that nature. What she wrote strikingly manifested her resignation to the will of God, her sure and certain hope of glory, her comfort and support in the promises, her unshaken confidence in her Saviour, and her full submission to the Divine dispensations. It was as follows:—

"Though I am very unfit to write, yet as you request a few words, I will endeavour to comply. I feel that they will probably be the last, and do I wish that they should not? No! I would not linger here an hour after that appointed by God

for my quitting this body of sin and death ; nor would I depart an hour sooner than that, to avoid much suffering. I am sure he will do well. I fear not death. Sinner as I am, I have a sure and certain hope of a glorious resurrection. The blood of Jesus Christ cleanseth from all sin : the assurance of this was my husband's support in his last hours. O my dear friend, you know how to sympathize with me in trials — trials that are common to missionaries ; but, in this, the trial of my soul, you cannot at all feel for me. He was, indeed, all that my heart could wish. How did he labour and suffer for his Master—his beloved Saviour ! 'Set not your affections on things below,' needs to be continually sounded in our ears ; and oh, let these words dwell in your heart ! You may yet be called to suffer as I do ; your soul may be disquieted within you, and cast down, but you will not be forsaken : as sure as Jesus is Jehovah, so surely will you find all that strength which is promised in his word. Glory to his grace, that one so vile as I have found him all to me ! It is true I want the society of him who was all my earthly joy ; but I will not utter one wish to have him here : he is in glory ; and could I desire him to associate with all that is inglorious ? Besides, the hour was come : his Father's name was glorified, according to his own purpose ; and that satisfies every murmur. May you and your husband hold each other as loans, with every precious gift that our God may bestow upon you ! It is a trying and an awful time ; but fear not : it is for Jesus that we suffer, and surely we cannot refuse. Rejoice evermore ; in all things give thanks. I find it very contrary to flesh to thank God for

removing my husband ; but I know that He, who has enabled me sometimes to do so, will still continue his grace. I have found the latter verses of the 8th of Romans, with the 23rd, and 46th Psalms, great treasures ; but, I can only say, Search the scriptures. May the precious blessing of Numbers vi. 24, &c. be your portion ! Farewell."

The schoolmistress to whom this solemn address was made, was herself on the verge of eternity when present at Mrs. Palmer's triumphant death, as afterwards appeared. The following narrative of the departing hours of this christian woman was written by the master of the school.

" On the last Sunday morning of her earthly existence, my wife and myself called to see her ; she had a violent fever, and was therefore not able to say much : as she reached out her hand and pressed ours, she said, ' The will of the Lord be done ! I am quite resigned to it.' I then quoted some of the most applicable promises I could think of ; directing her to look to Jesus, and to consider what he suffered for the joy that was set before him. She said, ' I do : oh, I do ! He is my all ! He is my all and in all ! I have none other to look to. The promises that you have mentioned, with the smiles of Jesus, will sweeten the bitter waters of Marah.' I then asked her if Christ was as precious as in former times—' Oh yes, yes : if possible, more so. O my dear Saviour, in thee is all my hope, my stay, my trust ! I long to see thee face to face ; nevertheless, not my will, but thine be done !' We then took our leave of her ; commending her to the care of Him who is good, a strong hold in the day of trouble, and who knoweth them that trust in him."

Such a woman was indeed prepared for the solemn and important hour of death.

Shortly before the time of the arrival of the two new chaplains, the chief justice of the colony gave the following testimony relative to the effects of the religious services at Freetown :—

“The observances which have been noticed will probably be thought sufficient to create a favourable impression of the state of religious feeling and demeanour in the settlement of Freetown. The Lord’s day is more decorously kept than it is in most other places. The shops are all shut : there is no such thing as buying and selling. The christian part of the people attend worship at the places which they have respectively chosen ; and all the congregations are alike remarkable for uniform and respectful attention. Throughout the streets corresponding propriety is noticed : intoxication, in the gross and disgusting form in which it is so commonly seen on the Lord’s day in England, is of very rare occurrence here, with the painful exception of European seamen, whose conduct and language, in their frequent inebriations, on that day especially, are of most depraving example. It is not to be understood that the day passes in perfect sobriety : among the inhabitants in general, it is the decency, and not the abstinence, that makes the distinction. Excesses are committed, and are generally brought under the animadversion of the magistrates on the Monday, in consequence of the quarrels occasioned by them ; but these quarrels are almost universally of a trifling nature. There is not any thing in the circumstances collectively, to detract from the credit that has been taken.”

The following remarks of the Sierra Leone Gazette, in 1822, on the state of Freetown, are also strong testimonies in favour of its advance :—

“ We have not resided a long time on this coast ourselves, yet we can remember when the inhabitants of Freetown comprised the whole population of the colony, and when the hills surrounding us seemed to be its boundaries ; when a journey to the Hogbrook, where Regent’s Town now stands, was deemed a task of considerable difficulty, and was never attempted unless in large parties. At a more recent date, the erection of a stone house, such as we now see on almost every lot, was only attempted by the government ; the great majority of the inhabitants residing in miserable hovels, their manners and customs apparently as rude as their habitations. Such was the picture then afforded to the newly-arrived stranger. His feelings would, of course, be commensurate to the scene before him.

“ What different sensations must now pervade the breast of an individual coming among us ! On our wharfs, the busy stir of commerce meets his ear ; and, in every branch of society, he finds persons whose manners and intellectual acquirements will bear comparison with the relative ranks in any part of the world. But it is in our liberated African towns, that the richest enjoyment awaits the arrival of the philanthropist. There he may contemplate, with delight, the happy fruits of that system, the primary feature of which is religious instruction ; and with, and proceeding from that instruction, the inculcation of moral and industrious habits, the superiority of the mountain roads, the cleanness and respectable appearance of the villages : but, above all, the

immense forests cleared away, and the soil covered with the various productions of the climate, fully attest the unremitting industry of these interesting people; while the buildings erected in the respective villages, solely by the negroes themselves, mark their capability and improvement as artificers."

At the time when this favourable prospect of increasing intercourse between Britain and Africa opened, the then present and future possessions of his majesty on the whole line of the Western Coast of Africa, for forty degrees of latitude, from twenty degrees North to twenty degrees South, were brought under one general superintendence and direction. An act to this effect received the royal assent, by which the African Company was abolished, and all the possessions of the British crown within the limits specified, (approaching on the south the colony of the Cape, and on the north the empire of Morocco,) were annexed to the colony of Sierra Leone, and made subject to the administration established there. This law had a tendency to increase the knowledge of Africa, and assist the intercourse with the interior, by a uniformity of administration, and an increase of power.

Mr. Johnson adduced a very strong proof of the moral improvement of the colony; in September 1822, he wrote:—

"At the quarter sessions, the chief justice observed, when addressing the inquest, that, ten years ago, when the population of the colony was only 4000, there were forty cases on the calendar for trial; and now, that the population was upwards of 16,000, there were only six cases on the calendar. He congratulated the magistrates and grand jury

on the moral improvement of the colony. There was not a single case from any of the villages under the superintendence of a missionary or schoolmaster. When the chief justice found that this was the fact, he dismissed us and our constables in a very civil manner, as having no business to attend to at the quarter sessions; and we departed well pleased."

The chief justice also, in a letter to the secretary of the Church Missionary Society, bore testimony to the great improvement of the liberated Africans. He wrote:—

"I avail myself of this opportunity, to express to you my surprise that Mr. Johnson, Mr. Düring, or Mr. Nyländer has not, as I infer from the want of notice in the Missionary Register, mentioned to you a matter, which, as I conceive, ought to be considered an important event for their respective communities generally; and worthy of notice, even if only the interests of those immediately concerned were to be regarded.

"At the colonial sessions holden in Dec. 1821, I inquired of Mr. Johnson, whether or not any of the inhabitants of Regent's Town were qualified to serve on juries; and I intimated, that, if there were any so qualified, it would be proper to call upon them to perform that duty, in conjunction with the inhabitants of Freetown. Mr. Johnson named two or three of his people as being fully qualified; and one of them, named Josiah Yamsey, took his turn as a juror on several trials. A similar intimation was given to Mr. Düring and Mr. Nyländer; and subsequently, persons from Gloucester and Kiskey, recommended by those gentlemen severally, have served with perfect satisfaction to their fellow-jurors."

The rains of 1821 began earlier than usual, and an immense quantity fell. The sickness which prevailed was less, however, than might have been expected, if credit were to be given to the common observation of the older inhabitants, that the greatest sickness accompanied the falling of the largest quantity of rain. Although a good deal of sickness existed, the character of the endemic fever was mild and tractable in the generality of new comers.

The season, nevertheless, proved in the end to be fatal to many of those lately arrived. Most of the missionaries were affected, some of them seriously, but they were all mercifully restored, except the oldest of the missionaries, and the first who had been sent out to Africa, Mr. Renner, who had endured seventeen years of service. He was affected with jaundice and a bowel complaint, but having been removed shortly before to a vacant station at some distance from the other stations, none of his brethren were present at his death. He had been discharging the duties of the chaplaincy at the colony, in the interim between the deaths of Messrs. Garnon and Collier, and the arrival of Messrs. Garnsey and Flood.

Mr. Nyländer's faith and patience were much tried in his labours. He saw but little fruit of his endeavours at Kiskey Town, where he was stationed after being obliged to relinquish his station among the Bulloms, although he was encouraged to look forward in hope, by evidences which he now received that his former exertions on the Bullom shore had not been altogether in vain. On entering upon the rainy season which had been so fatal to his colleague, Mr. Renner, he observed, "Should it

please God to call me home this season, another, more honourable than myself, will gather the sheep into the fold of Christ; for we can but plant and water, and in his own due season, God will give the increase, and employ such instruments as he pleases for the gathering in of the Gentile nations."

At the conclusion of the rains, Mr. Nylander was, however, enabled somewhat to rejoice, and wrote as follows:—

"Numbering the years that I have spent in Africa, I find this to be the fifteenth christmas that I have seen here. I must exclaim, with the servant of God, 'Who am I, Lord, and what is my father's house, that thou hast brought me hitherto?' while about thirty of our number, younger than myself, and apparently more useful, have been carried to their graves during this period, wherein I was variously employed in the vineyard of my Lord. I have taught A B C to many who are now taller than myself. I have endeavoured, I trust, to make known Jesus Christ and him crucified wherever I have had an opportunity. I have also attempted to translate portions of the New Testament. I have been always guided, like the blind, in a way that I knew not, yet, I believe, by an unerring hand. I have sown in tears, labouring in hope, encouraging myself with this, that God's word would never return void; but I never saw any fruits of all my labours till of late, when I had, and still have, cause to believe that some of the people under my care have experienced a real change of their hearts, which they show by their conduct.

"I have great cause to bless the Lord for the manifold manifestations of his love and mercy toward me; and especially for the showers of grace,

which he has poured down of late on my congregation, whereby some have experienced the love of Christ in their souls, and others are inquiring what they must do to be saved."

Cultivation now rapidly advanced in Kissey Town, and more rice was raised there this year than had ever before been raised in the colony. It not only supplied its own wants, but also furnished its neighbours with every description of produce then cultivated in the peninsula. Almost every kind of grain and vegetables which came into the market at Freetown, were the produce of Kissey Town. The church, school-rooms, and meeting-house, were in a state of forwardness. The church was a handsome building, capable of accommodating 1000 persons.

At the conclusion of the next year, Mr. Nylander wrote :—

"It is by the mercy and goodness of God, that I have lived to see the conclusion of another year ; which I never expected, considering the great weakness of body under which I have long laboured. My exertions are, indeed, nothing compared with those of some of you : however, I am sensible that the Lord accepts of the day of small things also, provided our exertions have been with a view to his glory. It was good that David showed a desire to build a house for the service of God, though he did not succeed in building it.

"Of the captured negroes, now 500, young and old, under my charge, I have to state, that the greater part of them continue to attend Divine service on Lord's days, and public prayers on week-days.

"A meeting for prayer and private instruction is

attended by more than twenty persons, on Wednesday and Saturday evenings after public prayers; where my soul is refreshed by the simple, but I believe, sincere expressions of my people. I believe that the Lord is with us at these meetings in particular, and trust that he will complete his work in the souls of his people.

“It has pleased God to bless his word to several of our people. Eight are partakers of the Lord’s supper, and several are candidates for baptism. I am sorry that the weakness of my body does not allow me to be more active. I have a kind of paralytic affection, and am sometimes taken with slight convulsions. Being advised by medical men to keep myself as quiet as I can, I am often obliged to stay away even from our monthly prayer meetings, held in the mountains, the distance being from ten to twelve miles.”

In the autumn of this year Mr. Nyländer suffered greatly from sickness, but was still mercifully spared. The new church was opened, and the population increased by about 300 persons, which made the whole number maintained by the government at Kiskey Town upwards of 800. Of these, about 450 attended public worship. A further addition of inhabitants was made a few months subsequently, but about half their number died. At the beginning of 1823, Mr. Nyländer had about 1000 people under his immediate care, besides 500 who were living in huts near Kiskey, but were under his control. At the end of 1822, Mr. Nyländer reported, “Divine service is attended on Sundays by 600 people, and upwards, and about 400 attend morning and evening prayers on weekdays. About 50 mechanics attend evening school,

and 100 boys and 100 girls are at the day-schools, besides a few married women, who attend very irregularly." He baptized on christmas-day in this year, fifteen adults of both sexes, and a still greater number applied for admission to this ordinance, some apparently under religious impressions. The number of communicants was increased to thirty-five.

It is very pleasing to trace these gradual increases, and the constant progress, by little and little, of the work of the Lord. In the succeeding years of 1823 and 1824, however, Mr. Nyländer's labours were so variously divided between Freetown and Kiskey, that neither one nor the other could be properly attended to. By the deaths of the chaplains Flood and Palmer, he was called to take charge of the duties of the church at Freetown, while the deaths of Mr. Düring and Mr. Johnson, also called on him to attend to their bereaved congregations in the mountains. He had, therefore, but little time with his own people, and that little only after he had travelled and wearied himself in other stations.

In consequence of long residence in Africa, Mr. Nyländer found his memory begin to fail, and felt such a degree of bodily weakness, that he was not able to exert himself so much as he was inclined to do, and as his situation required. In 1824 he had a protracted illness of no less than thirteen weeks, during which the settlement suffered much, and the boys' schools were obliged to be put under the care of native assistants. The peculiar exigencies of the mission were such, as to demand at this time from those whom the hand of death had spared, a degree of bodily and mental effort, which no

strength of constitution could permanently sustain. Mr. Nyländer's strength gradually declined, and his whole frame was so weakened by this protracted illness, that it never regained its former vigour. He was afterwards repeatedly attacked, or rather he constantly suffered with an asthmatic complaint. Nature, at length, gave way; and in May, 1825, his spirit left its frail tabernacle, and took its flight to the regions of immortal life. His departure was quite unexpected at the time. Sitting upon his sofa, he conversed with those about him very cheerfully, but a short time before the hour of his departure. He was mercifully favoured with a sense of the Divine presence, so as to enjoy great serenity of mind, and to regulate with the utmost care every circumstance relative to the disposal of his property and his children. His last end was peace. He had some time previously lost by death his wife, and one of his three children.

It was not only Mr. Nyländer, just before his decease, who called out so loudly for increased help to be afforded him, sinking under his work, and yet unable to attend to more than a small part of what was needed, but it was the cry of the missionaries in general. By the commencement of the year 1823, their urgent cry for help was responded to by England in the arrival at the colony of Mr. Beckauer, Mr. Metzger, Mr. Schemel, and Mr. Gerber, as ordained missionaries, the three latter accompanied by wives; and Mr. Lisk, Mr. Vaughan, and Mr. Bunyer, as schoolmasters, with their wives. Mr. and Mrs. Davey, and Mr. and Mrs. Norman, having been previously well trained in the national school system, had also been some

time before sent out. This was a larger body of labourers than had ever before been sent forth to Western Africa.

The year in which these missionaries and teachers arrived at the colony, was that in which both the chaplains were removed by death, and in which Mr. Johnson had finally bid adieu to Regent's Town. But severe as were these bereavements, they were not the only ones of a season, in which the Church Missionary Society suffered more losses in quick succession than they had ever previously been called to endure.

On the 20th of April, Mr. Bunyer, who had been stationed as schoolmaster at Freetown, was removed by death, having entered on his work little more than two months. Mr. Düring wrote concerning his end:—

“I saw him on Tuesday the 15th, when he was in a very happy state of mind. With tears rolling down his cheeks, he said, ‘I know that the Lord has loved me; but this grieves me, that I have such coldness of heart toward him.’ He cherished, at that time, some hope of recovery. On Saturday, the 19th, he was thought to be out of danger; he called on all present to join him in prayer, which he himself offered up in the most affecting language. In the attempt, however, to sing ‘Praise God from whom all blessings flow,’ which he had given out, his strength failed him. He was shortly after seized with convulsions, which bereaved him of his faculties; and on Sunday morning, about one o’clock, he fell asleep in Christ.

“He was a very consistent young man; and would, no doubt, have proved very useful. I preached his funeral sermon last night, to a full

congregation, from the words, ‘He shall enter into peace: they shall rest in their beds, each one walking in his uprightness,’ Isaiah lvii. 2.”

The Rev. Mr. Schemel, who went out with Mr. Bunyer, in five days followed his fellow-labourer to the grave.

On June 25th, Mrs. Vaughan died, aged only twenty-three years, the same individual in whose album Mrs. Palmer, the wife of the chaplain, wrote her solemn dying words. She survived a fortnight from the time of her being first attacked. A greater triumph of faith has been seldom witnessed on a dying bed. The following is from her bereaved husband’s journal:—

“June 15, Sunday. Mrs. Vaughan is still suffering from weakness. Among other remarks to-day, she said, ‘I feel thankful that God has by his Holy Spirit raised us up with Christ; and that he has latterly enabled me to see more clearly that ‘vanity, vanity,’ is stamped upon all created things, and that they are all ‘vexation of spirit.’ Nothing can do us good, or bring glory to God, that does not lead us to a crucified Saviour; neither shall we profit in our actions or conversation, if all does not centre in Christ crucified; but I have great reason to lament and mourn over the coldness and deadness of my evil heart. Jesus crucified is the Christian’s great theme in this world, and redeeming love will be his everlasting song in the world to come. Ah! this is a song that even angels will not be able to sing.’

“June 16. Toward daylight she became somewhat better, and appeared very composed. Seeing me weeping, she said, ‘Come hither, my dear: don’t grieve for me, for I am very happy; and why

should you be otherwise? I am not afraid, for I know that the death of a saint, even as vile and unworthy a one as I am, is precious in the sight of God. I am the Lord's, whether living or dying: I shall not only be preserved in and through life, but in death and judgment. It rejoices me to know that Jesus is gone before to prepare a place, not only for me, but for you, and all who love his appearing; we shall be kept, therefore, by his power, till we are brought to his everlasting glory.'

"June 19. My wife's health appears to be fast improving. On my remarking that the Lord was very gracious in restoring her health, she said, 'Yes, he is; but he would be still more so in taking me out of this world, if my work is at an end: it does appear to me to be so, and if so, make haste, my Beloved, to fetch me away, and be thou like to a roe or to a young hart on the mountains of spices. But it is very mysterious, that so many of those who came out with an express desire to do good to the souls of the injured sons and daughters of Africa, have been taken away in so short a time; however, the work of the Lord is not carried on by might nor by power, but by his Spirit; it will still go on; and we know that he can work even without means.'

"June 21. My dear wife is much worse to-day; and her affections appear to be daily fixing more and more on things above. When the clock struck seven, she said, 'Now, you know, is the appointed time for our missionary prayer meeting; therefore do not let my sickness prevent it, for it will not be too much for me.' After reading the Scriptures and hymns, and conversing and praying

together for our usual time, she observed, 'This has been a time of refreshing from the presence of the Lord. I find that promise fulfilled toward me, 'They that wait upon the Lord shall renew their strength.' It is a pleasing thought that, most probably, many of our christian friends have been engaged in the same holy devotion, and particularly those who meet at Salisbury square for the same express purpose that has engaged our attention.' I inquired if she did not repent coming to assist in hastening that glorious time? 'Repent! oh no! how can I? Neither have I repented of one single step that ever I took toward coming hither; neither should I, if I knew that I should die to-night; because I sought for my God's direction, (and had I not done so, I should have suffered for my neglect,) and I firmly believe I had it, both by the teaching of his Spirit and the leadings of his providence; and as I trust that my motives arose from the constraining love of Jesus, I have nothing to fear or to repent of, though I have great reason to lament over my unworthiness and barrenness. I rather rejoice at the thought, that I am counted worthy to suffer for Christ's sake; and glory in the idea, that I shall die in his service. I have always found his promises fulfilled toward me. I asked for his presence, and I have, and shall have it; and as he has delivered me in six troubles, he will not forsake me in the seventh.'

"On the 24th the pains of child-birth came on, and great hopes were entertained that she would do well. In her extremity, she called for her husband, and gave him this affectionate charge:—

"Though I am not able to talk much to you,

yet be sure you pray for me, that I may be submissive and quite resigned to the will of God. I leave the issue entirely in his hands; but I rejoice in the thought, that if I suffer with Christ here, I shall be glorified with him hereafter; for these light afflictions, which are but for a moment, work out for me a far more exceeding and eternal weight of glory: therefore, my love, make yourself quite happy, for I am so.'

"About twelve o'clock, she said to me, 'I do not think there can be any expectation of my living long. Well! I am quite resigned to God's will. Jesus is far more precious than ever I felt him before. I do feel a great desire to go to him; I do hope I shall soon go. 'Jesus, let me to thy bosom fly!' Oh, I never felt so exceedingly happy before! Jesus is my all and in all!'

"About four o'clock, while in conversation with her, I discovered that my dearest wife was dying; and was obliged to quit the room to give vent to my feelings. Before I could speak, on my return, she said, 'Why do you grieve so?' and, clasping her arms round my neck, added, 'I am very happy, though I now know that I am dying. I have no fear. I feel Jesus very precious: you should, therefore, rather rejoice with me that I am going from a world of wickedness to one of happiness. Thanks be to God who giveth us the victory through our Lord Jesus Christ. I feel more happy than words can express.' I asked, 'Do you think the Saviour will be with you as you pass through this dark valley?' She replied, 'I know he will; for the Lord is my Shepherd,' repeating the whole psalm, and then adding, 'The last clause is the crowning

mercy of all !' 'Well,' I said, 'The Lord has heard your prayer, and has nearly granted you your heart's desire, for you now really are dying.' 'Yes,' she replied, 'I am, thank God ; I am.'

"Some time afterward, she cried out, referring to the third chapter to the Colossians, 'There is my security ; there is my hope : and had I no other promise than that, it would cheer and comfort me. How great is my security ! for I know that my life is hid with Christ in God.'

"I asked her, if she would wish to make any alteration in the arrangements on which we had before agreed. 'No,' she said ; 'I am happy to think, that I have now nothing to do, but, like Moses, to go up into the mount, leave the world behind me, gently close my eyes, and fall asleep in my Redeemer, who, I know, liveth, and whom I long to see.' I asked her if she felt much pain or inward conflict ; she said 'No : thank God, I am free from both.' I asked if she had any thing more that she wished me to say to any one. 'Yes,' she replied, 'give my dying love to my mother, sisters, and all my friends in Africa, in Hereford, and in London. Tell them all to trust more simply to Jesus, for they will find him faithful. He will change this vile body, that it may be like unto his glorious body. Oh, how glorious ! my life is hid with Christ in God, and when Christ who is my life shall appear, I shall appear with him in glory.'

"About an hour before she departed, she embraced me, and said, 'I shall soon bid you a short farewell, but we shall meet again. May God ever bless you !—oh, how long, Jesus ! I long to go !

Comfort my dearest husband!’ She then pressed me to her, kissed me, and said, ‘I am nearly in heaven! Farewell! and may God ever bless you, my dearest, dearest love!’

“After this heart-rending farewell, she fell into a composed sleep, and never opened her eyes again, nor even moved; but thus sweetly fell asleep in Jesus, without a struggle or a groan.”

The Rev. Mr. Beckauer, another of the newly-arrived missionaries, died on the 28th of June. He preached his first sermon at one of the settlements of the liberated Africans, named York, on Whitsunday, and was heard with great and even eager attention. A few weeks afterwards, and but four days before his death, he repeated, “I believe that the work of the Lord is begun in some of the disbanded soldiers; but, being ignorant of the will of God, they do sometimes things not at all becoming disciples of Jesus Christ. This experience I have already acquired, that much prayer, patience, and perseverance are required. May the Lord bless every attempt to spread the knowledge of his salvation among the people at York, and may he pour down his Holy Spirit, and give them the light of the knowledge of God in Jesus Christ.”

This was written on the 24th of June. On the 29th of that month, Mr. Beckley gives the following account of the early end of Mr. Beckauer’s labours:—

“Having received a note last night that the Rev. Mr. Beckauer was very ill, I went, notwithstanding the rain, accompanied by Mrs. Beckley. When we arrived at York, we found Mr. Beckauer had been insensible, and in a dying state since twelve o’clock. I spoke several times to him, but he was

too far gone. I then prayed. His sufferings were great, until a quarter past eleven o'clock, when he departed this life. With respect to his immortal soul, I had no doubt but that he left this for a better world; for a more conscientious christian I have seldom met with. He was like a child fearful of taking a step, lest he should fall. The Scripture was the daily rule of his life. I never heard him enter into argument: he always considered it best to leave the word of God as it was. He has left upon the minds of the people of York, the character of a christian indeed."

Mr. Vaughan survived his excellent wife but a few months. After an illness of about ten days, this newly-arrived teacher was also numbered with the dead, and on the 26th of November, his remains were committed to the tomb. Death did not find him unprepared. While in the vigour of youth and strength, and actively engaged in the care of the schools at Freetown, and in supplying, so far as was in his power, the want of a chaplain, he kept eternity continually in view. While he possessed his senses during his illness, he was perfectly happy, longing to depart, and to be with Christ. He left a strong testimony to his character in the affection of all his brethren, and the respect and regard of the whole colony.

Mr. and Mrs. Norman, whose health and lives had been spared in the colony for three years, were obliged, at the conclusion of this year, to return to England; and thus their services also were lost. Mr. Norman was stationed at Regent's Town, on Mr. Johnson's leaving it the second time. The following extracts from his journal will explain the cause of his leaving;—

"May 25, Sunday. My dear wife was very ill; I did not expect that she would live through the day. I began the service much dispirited; but, thank God, was enabled to go through. My wife continuing in the same situation in the afternoon, I could not leave her; but directed David Noah to perform the service in the usual manner. When he got to the church doors, the people eagerly inquired after Mrs. Norman. He informed them she was dangerously ill. They then resolved that they would spend the afternoon in prayer that God might restore my dear partner; which they did. I was much affected at this instance of the people's attachment to us, and greatly encouraged by it. Who could be otherwise, when he saw nearly 2000 persons engaged in prayer for him?

"May 28. Mr. Wilson, our medical attendant, visited me by direction of Dr. Barry, to whom we had sent for assistance. He seems alarmed at my situation, as he says that I have not strength to resist a sharp attack of fever. He strongly recommends my return to England for a few months; but I have neither disposition nor opportunity to go. I am determined not to leave the people, till they are provided for. 'My times are in thy hand.'

"June 3. This morning I had another attack of fever, which made me very low. In the afternoon, brother Vaughan paid me a visit. We could not forbear weeping, when we met. We parted with tears, never expecting to see each other again in the flesh. The yellow fever is still raging. What an awful period!

"Dec. 23. This day I was obliged to go to Freetown to the quarterly meeting; as the propriety of my return to England for a few months,

for the benefit of my health, was to be discussed. I was so ill, that I fell from my horse, and bruised myself severely. My dear brethren, knowing my past sufferings, my present ill-health, and precarious situation, and hoping a change of climate would be beneficial, resolved that I should return home as early as possible. I feel this a great trial; but believing it to be my duty, I cannot but acquiesce in their decision, and submit to the will of God."

These, in addition to Mr. and Mrs. Düring in the same year, amounted to no fewer than fourteen labourers who were lost to the missionary cause from the 20th of April to the conclusion of the year; and twelve of these were lost by death between April and November, a short space of only seven months!

Several children belonging to the missionaries were carried off by death in the same year. The Wesleyan mission also sustained the loss of valuable labourers at the same period.

The want of labourers now again became very great. In January, 1824, Mr. Nyländer wrote thus briefly: "Missionaries and chaplains are much wanted; as a proof of which, I inclose a letter sent me from Leicester mountain, begging you, for Christ's sake, to send them a teacher." The short, but expressive letter inclosed was from a liberated African, to the following purport: "I humbly beg thee, in the name of Christ, to give us one teacher, to teach us the way of the Lord Jesus Christ, that we may not perish as heathens which have not the light of the countenance of the Lord. I hope that my writing may receive good encouragement; and I know not how to write better, but I hope the

Lord will teach me better; and this, master, I would feel obliged."

In February, Mr. Nyländer added:—

"Missionaries are, as always, so much more now, called for. I sent you a note from a man of Leicester mountain, wherein he begs us, for Christ's sake, to send them a teacher; and, on Saturday last, two men from the same place, applied to me for the same thing, and also for somebody to teach their children. These people lived at Leicester mountain at the time when Mr. Butscher was there. They now keep prayer-meetings among themselves, and attend Divine service at the nearest towns to which they can go, which are Gloucester and Freetown. Congo Town, which also reaped benefit in the late Mr. Butscher's time, is in great distress for a teacher; they, like the people at Leicester mountain, meet among themselves; and as the distance is too great to go to Freetown on Sundays, they do what they can. The Wesleyan missionaries used to attend to this place, but they are as badly off as we are; and the people seem to think that they have a claim on the Church Missionary Society, and therefore apply to us. Oh, may the Lord, in great mercy, speak the word, that great may be the company of preachers!"

The Church Missionary Society was anxious, not only to supply the colony with teachers in its state of urgent need at this peculiar time, but also to make the best arrangements for the future. They were not disheartened, but made every effort to repair the losses which had occurred. While, however, it is always comparatively easy to supply losses in the civil or military service of our colonies, out of the multitude of persons who are pressing

for employment, no others were to be expected to be obtained, under the circumstances of Sierra Leone, but such as would voluntarily quit employments at home, out of a noble zeal to promote the present and eternal welfare of the heathen.

After frequent and serious deliberations on the state of the mission, and the necessity of adopting some plan by which its want of christian teachers might be more effectually supplied, it was determined to propose to the English government, that the Church Missionary Society should take on itself the preparation and support of all the English clergymen who were found necessary for the service of the colony, whether in Freetown, or in the towns of the liberated Africans; these clergymen to be approved by the king, through the secretary of state for the colonial department; and the Church Missionary Society having the power to place them, with the concurrence of the governor, as local circumstances might require. The Church Missionary Society was to find stipends for the clergymen, to make requisite provision for their families, if any should survive them, and to continue the charge of the colonial school at Freetown, and the Christian Institution at Regent's Town; but the government was to provide in each of the country parishes, for the education of its inhabitants; for their civil superintendence, under the authority and direction of the clergyman; and, as opportunity might offer, the requisite buildings for public worship, and dwelling-houses for the clergymen and teachers, with lands for gardens and sufficient glebe. With a few slight modifications, these suggestions were eventually acceded to by the government, and the Church Missionary

Society undertook to regulate their future measures accordingly.

The Society incurred a considerable increase of expenditure by this arrangement, but were, at the same time, fully convinced, that any increased expenditure, on account of a plan which promised the best practicable supply of an efficient body of devoted clergymen, as labourers in that field which had been so greatly blessed, would be cheerfully supported by their whole body.

Mr. and Mrs. Pope were the only additional labourers who arrived at the colony till the year 1825. They proceeded thither as schoolmaster and schoolmistress in the Freetown schools, and arrived at their destination on the first day of December, 1823. Their arrival was most seasonable, as a meeting of the missionaries had been called for the very next day, to make some provision for the Freetown schools, which had been deprived, in the first year of their labours, of the four teachers who had been sent out for the purpose of taking charge of them; namely, Mr. and Mrs. Vaughan, and Mr. and Mrs. Bunyer.

Mr. Pope entered on his labours at the beginning of December, 1823, and took charge of the schools at Freetown. He was also obliged, in the destitute state of the colony, to render every assistance, compatible with his character as a layman, in the religious duties of Freetown. About lady-day, he was, however, seized with sickness, of which he died in a few days. His loss was most sensibly felt. His widow wrote, "He died very happy, and never once regretted that he had come to Africa. Being here by himself, he had a great deal to do: he read prayers every Sunday morning

in the church, went to Wilberforce in the afternoon, and to the camp in the evening. Every minute of the week was engaged." An experienced labourer in Western Africa remarked on Mr. Pope's death, "New comers, just arrived with full European strength, think themselves competent to greater labour than the climate will allow, and in consequence expose themselves more than they should do on their first arrival. That has been the case with our dear departed brother; he used, after reading the prayers on a Sunday, to ride either to Gloucester or Wilberforce, and afterwards would hold evening service at the camp near Freetown, a course of labour which required, in this climate, herculean strength."

Death removed also another labourer this year, in Mrs. Schemel. She was about to proceed to Regent's Town, to take charge of the female schools in that place, when she was seized with fever, her health having been previously much affected by the loss of her husband. She died after an illness of nine days, on the 17th of June, simply trusting in the Lamb of God, whose blood cleanseth from all sin.

The Rev. H. T. Harte, a missionary belonging to the Wesleyan Society, wrote to Mr. Nyländer concerning her:—

"Early on Thursday the 10th of June, Mrs. Schemel sent me a note, expressing a desire to see me. I instantly attended; but how was I struck to see her almost on the verge of the grave! She appeared extremely glad to see me, and requested that I would not leave her. I remained with her most part of the day; frequently speaking to her about the state of her mind, and repeating hymns applicable to her state: from this she appeared to

find much comfort, especially from that delightful hymn, 'Jesus, lover of my soul.' She repeated each line alternately with me, and with peculiar emphasis.

"She appeared to have an impression on her mind, that her sickness was unto death; and I was truly happy to find that she was prepared to meet it. 'I rely,' said she, 'entirely on the merits of my Saviour for salvation. Once I was so ignorant as to suppose, that if I could go to Africa, or any other barbarous part of the world, I should be able to atone for my sins by my sufferings; but now I have learnt better, and trust entirely to my Saviour.' I asked her if there was any thing whatever on her mind which was a burden: she answered, 'Not any thing whatever.'

"She continued, in a variable state, till the 16th, when she became much worse. I called in the morning, and found her mind sweetly composed; and, even then, I entertained sanguine hopes of her recovery. But, alas, they were delusive! Shortly after I was gone, she was seized with a slight delirium. I went again in the evening, and found that she had been speechless most of the day. I asked her if she was happy: she answered, 'Yes.' Perceiving her to be very weak, I was about to leave her, and took her hand to wish her good night: she pressed my hand, and said, 'Not yet.' I then began to speak to her of that happy country to which she was going, where there was no sorrow, no sickness, no death. This was the subject on which she delighted to dwell. I again took her hand to bid her farewell, when, in the most solemn and impressive manner, she said, 'May the God of all peace and consolation preserve you, and

make—make—make you perfect ! And I pray God that your whole body and soul and spirit may be preserved blameless. May God save you, and make you useful !' We were all deeply affected, even to tears.

" On the 17th, I visited her three times, and each time asked her if she knew me : she opened her eyes, and answered ' Yes,' but could proceed no further. I mentioned some of the promises of God ; as, ' When thou passest through the waters, I will be with thee ;' and then left her, sincerely praying for her recovery : but how was I struck, when a note was brought me the next morning, apprising me that she had fallen asleep a short time after I left her !"

The pious writer of this memorial survived Mrs. Scheinel but a few weeks, being called to his own rest in his youth, and in the beginning of his labours.

Mrs. Lisk was also obliged to leave the colony on account of ill health, and arrived in England in June, and thus another labourer was removed.

A death, perhaps even more afflictive than that of any of the missionaries, had also already taken place. His excellency Sir Charles Mac Carthy, the governor of Sierra Leone, in a battle against an overwhelming force of the Ashantees, and under the greatest disadvantages, on the 21st of January, was severely wounded, taken prisoner, and immediately put to death by the enemy.

Sir Charles had always shown himself the true friend of the missionaries, and was regarded as the friend and father of the people generally.

The effect produced on survivors in the midst of all these deaths, must have been in some respects

very distressing. Mr. Vaughan shortly before his call hence, wrote :—

“No language can express my feelings, when I look first in my own house for my dear wife—but alas, she is not ; then in the schools, for my brother Bunyer and his wife—but they, too, are gone ! I then look in the church for dear brother Palmer and his wife—they also have left me ; and I am the only living monument of God’s mercy out of six, who have been appointed to labour in this town, and God only knows how long I may be spared. I appear as one forsaken, and left to wander by himself ; but still I bless God, that, though I am cut off from such very dear friends, I have his presence and word of promise to comfort me, and I know it will be for my good, and, I trust, for his glory.”

In the year 1825, no fewer than seven additional labourers were sent from England to the colony. These consisted of three missionaries, the Rev. Mr. Raban, who was appointed to take the ministerial charge of Freetown, the Rev. Mr. Brooks to take charge of Regent’s Town, and the Rev. Mr. Knight to take charge of Gloucester Town. These missionaries were, by the arrangement made with the English government, ordained by the Lord Bishop of London. They were accompanied by Mr. Coney and his wife, Mr. Pierce, and Mr. Weeks, as schoolmasters and mistress. These seven labourers reached the colony on February 3rd.

No sooner, however, had this most seasonable supply of labourers arrived to occupy vacant stations, than death with his sickle again mowed down their ranks.

On the 14th of the month Mrs. Metzger died,

after the premature birth of an infant, who also died about an hour after birth.

On the 20th of the succeeding month the Rev. Mr. Knight died, who had just arrived to take the ministerial charge of Gloucester Town. He was only ill about ten days.

A few days before his death, Mr. Knight had exclaimed, "Oh ! what will become of my people ? I feel very much on their account, but I feel most of all on account of the Missionary Society. It will be such a very great discouragement to them, if they hear of my death, so soon after my arrival, and I fear it will be a hinderance to the work, by preventing others from coming out."

On the 1st of May, Mrs. Coney was added to the bill of mortality for this year, the only female of the company who arrived in the February preceding. She and her husband had till the end of March been placed at Kiskey Town, when, from an alteration of arrangements through the death of Mr. Knight, they removed to Regent's Town. "I heard," writes Mr. Raban, "of their both being unwell after they had been living at Regent about three weeks, but felt no particular alarm, as they had before had slight attacks of fever while at Kiskey, from which they soon recovered. For three or four days afterwards, I heard but little of them, and consequently hoped that they were getting better, but on the last day of the month of April, information arrived from brother Coney, that his wife was considered to be in great danger. The next day, Sunday, passed without any further intelligence respecting her, but on Monday morning I received a note from brother Brooks, informing me of the death of Mrs. Coney the preceding

evening. I had heard so little of her illness that I was almost thunderstruck by this sad news. Being much fatigued by the services of the preceding day, I could not attend the funeral, but could only write a letter to brother Coney, in which I endeavoured to suggest suitable topics of consolation."

The Rev. Mr. Brooks himself was also on the very borders of the grave, when he wrote to Mr. Raban communicating the death of Mrs. Coney. He survived her, indeed, only three days, and died by a stroke even more sudden and unexpected than that which had removed the other labourers. The very next morning after he wrote the note just referred to, he was attacked. Dr. Fergusson used every exertion in his power in his behalf, but all in vain. He continued speechless, and apparently insensible, till half-past two in the afternoon of the same day, when the solemn event took place which deprived his people of a faithful guide, his brethren of an affectionate companion, and the mission of a most valuable servant. Mr. Davey wrote concerning this bereavement:—

"Last week, at this time, there were three Europeans at Regent's Town, but two of them are now in a better world. Mrs. Coney died on Sunday last, and was buried there on Monday. Since the arrival of our new and dearly beloved friends, we have lost three of the number (seven). The last has been as severe a shock as it was sudden: the Rev. Henry Brooks was in tolerable health on Tuesday till one o'clock in the day, when he received a stroke of the sun, an affliction almost equivalent to sudden death: he lay about twenty-four hours in a senseless state, and then breathed his last in the presence

of brothers Taylor and Lisk, and myself, while I was in a very weak state, just recovering from an attack of fever."

Poor Regent's Town suffered most severely from the deprivation of teachers in the infant state of its converts. When its excellent pastor, Mr. Johnson, was obliged to leave the people for a season, to return to England, he found the injury which it did, as they had not the same confidence and freedom in strangers. Then, after his death, it was left almost without any aid, while it required the very utmost attention. Mr. and Mrs. Norman had been intrusted with the interesting charge from the time of Mr. Johnson's departure, April, 1823, till the end of the same year, when they were obliged to return home for the recovery of their health. Mr. Johnson's sister, who had charge of the female schools, on her marriage with Mr. Beckley in the February before Mr. Johnson's death, removed to her husband's station of Kent. Mr. and Mrs. Lisk took Mr. and Mrs. Norman's place on their leaving; but Mrs. Lisk's state of health disabling her for service, she was in consequence obliged to return to England, in May, 1824. Mr. Lisk remained there till the arrival of Mr. Brooks in February 1825. During the preceding twenty-one months, no ordained minister had been placed over them.

On observing the sad declension of religion in Regent's Town, we are forcibly reminded of the great value of the means of grace, and the invaluable privilege of pastoral superintendence. In January, 1825, Mr. Nyländer wrote, "We are in a most deplorable state for want of a sufficient number of christian teachers. Regent's Town, to say

but little on the subject, loses ground daily. The Christian Institution must break up of itself, if no teachers come from England to our assistance."

During the nine months' residence of Mr. Norman at Regent's Town, notwithstanding frequent attacks of debility and disease, the people, attached to him by his kindred disposition to that of their late minister, were kept together, and manifested generally much regard and affection to both him and his wife.

Mr. Lisk, on succeeding Mr. Norman in January, 1824, wrote, "On entering this most important of all our stations, where the people are as sheep having no shepherd, (Mr. Norman having been so long unwell,) my spirits are almost overwhelmed within me, at my insufficiency for the duties required."

At lady-day, 1824, Mr. Lisk wrote, "With much grief I lay before you the pitiable state of Regent's Town. St. Paul describes our condition in his words, 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' I feel myself inadequate to this most important charge. The attendance on the means of grace is not such as formerly; the church is considered unsafe, and no one is permitted to go into the galleries. The number of children in the schools is also greatly decreased, on account of the small-pox. The adults are, and have been, since Mr. Johnson's death, very backward in coming to evening school; no women come, and very few men."

Only seven months after their pastor's death, Mr. Nylander wrote, "About 100 men met together at

Regent, refused to work, and actually engaged in battle. Several were wounded, and even Mr. Norman received blows with sticks and stones, and was carried home. They were, however, subdued by superior force, and about fifty of them were arrested, and punished according to law, among whom, I am sorry to say, were some to whom I administered the Lord's supper on the Sunday before."

It will easily be understood by intelligent christians, that many evils might break out among the irreligious part of such a community as was assembled at Regent's Town, and that some who had appeared to be under the influence of religion, might be drawn into these evils, when the restraint of an affectionate pastor, who had acquired great influence over them, was removed.

The month of May, 1825, not only recorded the deaths of Mrs. Coney and Mr. Brooks, but also of Mrs. Gerber, the wife of the excellent missionary who in a previous year had been sent out. Her illness was very short, and she left her afflicted husband with these consolatory words, "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. The Lord cares for you."

Nor was this all. Not twenty-four hours had elapsed from the death of Mrs. Gerber, before Mr. Nylander was also numbered with the dead, the senior missionary, the particulars of whose death were recorded at an earlier part of this chapter.

Mr. and Mrs. Taylor had been sent out to Africa at the end of 1818, and were stationed at Charlotte, in charge of the liberated negroes, then about 200 in number, who were settled at that place. They continued to labour among these

people, and others who were added to them till July, 1825, when Mr. Taylor was obliged to embark for England from ill health. He was shortly afterwards seized with dysentery, and died during the month, and while at sea.

Some extracts from a journal kept by Mrs. Taylor during the voyage home, will give the particulars of the last days of this servant of Christ:—

“July 29. Had no sleep all night : seems much weaker, and in great pain. He repeated, during the silent hours of the night, many blessed passages of Scripture and hymns. He told me that I must hold him with a loose hand : he thought that he should be here but a very short time. He took me by the hand, and prayed expressly for me ; and said that he hoped we should meet in a better world, where parting would be known no more. In the afternoon, I read to him the seventeenth chapter of St. John ; which gave him, through the Divine blessing, for which he had first prayed, much consolation : in particular at the 9th verse, he exclaimed, ‘ Jesus prays for me !—for me ! ’ Then, lifting up his hands and eyes, he prayed in such a manner as I cannot describe. He has not taken any notice of the things of this world. His mind seems fully employed on the glorious things above.

“July 30. My dear husband is quite insensible. He exclaimed once, ‘ I want to see Mr. Davey, my friend ! he is my friend ! ’—and then seemed quite lost again.

“July 31. My dear husband remained insensible, but seemed quite free from pain, till, early this morning, his happy spirit took its flight. O my God, I desire to praise thy holy name for the

support and strength which thou hast been pleased to bestow upon me !”

At the time of Mr. and Mrs. Taylor's leaving Charlotte, the town contained about 700 persons. The first stone of a new church had been laid at the beginning of the preceding year, and the building was speedily finished.

Thus, while seven additional labourers were furnished to the West African mission in 1825, death removed an equal number; namely, Mrs. Metzger, the Rev. Mr. Knight, Mrs. Coney, the Rev. Mr. Brooks, Mrs. Gerber, the Rev. Mr. Nyländer, and Mr. Taylor.

Mrs. Taylor also was lost to the mission by returning to England, and Mrs. Pope was necessitated to accompany her. Mr. Coney also was obliged to leave Africa, and thus ten labourers were removed during this year.

In the succeeding year of 1826, two fresh missionaries proceeded to the colony, the Rev. Messrs. Betts and Scholding, with their wives, and arrived there in safety during the month of February.

No fewer than six labourers were, however, obliged to return to England the same year, through sickness, viz., Mr. Lisk, Mr. and Mrs. Beckley, Mr. and Mrs. Davey, and the Rev. Mr. Raban.

Mrs. Betts was attacked with fever a few weeks after landing, and died at Freetown, in March. She was ill but eight days.

A few days afterwards died Mrs. Scholding, and thus both the new missionaries, almost on landing, became widowers.

They were also themselves both seized with fever. At the time of Mrs. Betts' death, her husband was lying in an adjoining room, unconscious

of the solemn event which deprived him of a partner, and the mission of a labourer, almost before she had thrust her sickle into the harvest ripening before her. When, however, the loss which he had sustained, was made known to him, he bore it with christian patience, although he was too much burdened by his own affliction to enter fully into his real condition. Hopes of his own recovery were at this time mingled with very many fears.

The same day, also, as Mrs. Scholding was seized with fever, her husband had a similar attack. Not long after, she was taken with the pains of premature labour, and was delivered of a child, which lived but a few hours. From this time, her case became doubtful, yet still some hopes were cherished that she might eventually be restored. The day but one before her death, her case, however, became alarming. Her heavenly Father was pleased to bestow the crown on one who had only for a short time engaged in the conflict. The excitement of fever, added to the debility occasioned by child-birth, acting on a constitution originally delicate, and much enfeebled by constant sickness during the voyage, even without the injurious effects of the climate, were sufficient to produce a shock greater than nature could bear. Mr. Scholding was very much reduced, and in an extremely weak state at the time of his wife's death.

Mr. Scholding afterwards became so much debilitated by repeated attacks of fever, that five months after his arrival at the colony, he was obliged to embark for England, and reached so far as Ireland, the vessel landing him at Crookhaven, in the southwest part of the sister island. Setting forwards

homewards, he could proceed no further than Skibbereen, where he died on the 26th of September. Poor Gloucester Town, where Mr. and Mrs. Scholding had been stationed, was thus once more bereaved, and left without a shepherd.

But this was not the only bereavement which Mr. Düring's affectionate people had to sustain during the year. In May, they lost also by death Mrs. Renner, the widow of the first missionary who had visited West Africa. The desolate state of this once favoured place, and which had just before presented such a good promise of revival, from the piety and zeal of the Rev. Mr. Knight, and of the Rev. Mr. and Mrs. Scholding, was truly affecting. On Mrs. Renner's death all the girls removed from the female school. In August, Mr. Betts reported that the place looked deserted. The church had scarcely a whole window in it, and the dwelling-house and school were greatly out of repair.

Mrs. Renner's death was most unexpected. She had been afflicted some time with pains in the knee, and had afterwards an attack in the stomach, but was not considered in danger. In fact, she thought herself so well only the day before her death, that she proposed to take a ride on the morrow. Early in the morning, however, of that day, she was observed by one of those about her, to be apparently fainting. They hastened to her relief, and immediately administered some cordials, but it was too late, the conflict was over, and the spirit had taken its flight.

If the want of labourers was before so extreme, what was it at present? Almost all were swept away, and scarcely any remained to tell of the destitution.

Major-general Turner succeeded Sir Charles Mac Carthy as governor of the colony, where he arrived in February, 1825. He died, however, at the colony during the succeeding year. He was a great economist, and made many large deductions in the expenditure of the public service. He threw the Africans, prematurely, as there is too much reason to believe, on their own resources, which operated greatly against the spiritual prosperity of the settlements, by obliging the negroes to wander for employment and subsistence to a distance from their religious instructors.

Major-general Sir Neil Campbell was the new governor, who entered on his duties in August, 1826. In the succeeding August, he followed his predecessor to the grave after a short, but severe illness.

The plans of general Campbell were still more disastrous to the success of the mission than those of general Turner. With the view of reducing the expenditure of the colony, he gave directions that the children hitherto supported by government, should be placed under the care of such adults as had been residing in the settlements for a considerable time, making a small allowance for each, in lieu of issuing rations of food to them as before ; and that the newly-arrived Africans should be furnished with rations but for a very limited time, after which they were to provide for themselves. Previously all the children, those excepted who lived with their parents, were placed under the entire control and care of the missionaries and teachers, from the time of their being landed from the slave-ships, and were thus preserved from the contaminating example of their still heathen

countrymen, while opportunity was afforded to the missionaries of ascertaining the disposition of the children, and of making early impressions on their minds. All were taught to pray, to keep the sabbath holy, and to reverence the name and word of God; and there is no doubt that this watchful care over their tender years, and the religious instruction communicated in the schools, rendered many who left them respectable and well-behaved members of society, even where evident proofs of real conversion to God had not been afforded.

But from the first day in the year 1827, another course was adopted. The governor apprised the missionaries that from that day, he should release them from the charge of education, and should employ therein only persons of colour. Persons were also placed in charge of the villages, named managers, having, when requisite, sub-managers to assist them. Hotels were established in Wellington, Hastings, and Waterloo, in order to ensure accommodation to newly-arrived negroes at fixed charges.

It was, undoubtedly, meant in the arrangement made with the government, and was clearly so implied, that the clergyman of each parish should possess such a degree of authority and power, as would be requisite to maintain the interests of religion in the parish; and in no way could he more effectually provide for the future prosperity of religion, than by guarding the minds of the children from the corrupt example of the adults, and putting them on a course of religious discipline and instruction from the moment of their quitting the slave-ship, until they should arrive at an age to provide for themselves. But, by refusing the mis-

sionaries all control over the children when out of school, a most favourable opportunity of bringing them up in the fear of God was lost, as they could not, in that case, prevent them from falling into temptation and sin ; and it was felt that, unless an essential alteration were made, the religious character which had been given to the schools and to the villages generally, would gradually disappear.

Colonel Denham succeeded to the governorship of the colony on the 5th of May, 1828, but on the 9th of June following he was also carried off by death.

The government now devolved on lieutenant-colonel Hugh Lumley, who, however, himself survived only till the beginning of August.

The missionaries entered into correspondence and discussion with both these latter governors, on the evils of the new system, and respectfully, but firmly and ably, urged the necessity of their being restored to that measure of authority and influence, without which their efforts would not only be greatly circumscribed, but the success of them, in a considerable degree, frustrated.

The necessity for some new arrangement appeared so evident to colonel Lumley, that he drew up a new code of regulations, which was issued just before his death.

Mr. Smart, the king's advocate, succeeded as acting governor of the colony, on the death of colonel Lumley, in August, 1828 ; and to him the missionaries represented, that not even the improved regulations of colonel Lumley appeared to them to assign to them that degree of control and direction which they judged requisite for the good of the

children. He was convinced of the necessity of granting further authority to the missionaries, and was fully disposed to invest them with the entire management of the schools, including the appointment of such teachers, and the adoption of such regulations, (subject to the approbation of the colonial government,) as they might think proper. It appeared, however, from despatches from home, that the British government had so far approved of the system latterly acted upon, as to wish that it should have a fair trial. The acting-governor, in consequence, did not feel himself authorised to carry his views into effect without sanction from home.

A witness of the evils of this new system, on which the missionaries and teachers were thus compelled to act, remarked, "I cannot trust myself to write particulars, and shall merely observe, that many, very many years, will pass before the effects of such a demoralizing system will cease." A great number of liberated African children, on being first captured, were apprenticed on landing, without any provision for their education. A ruinous saving of expense was also effected, by the distribution among the people, of the children who had been landed in former years, to the destruction of those principles and morals which had been with so much difficulty established and maintained in the villages. Many of the girls, from twelve to fourteen years of age, who would probably on the old system of the superintendence of the missionaries, have been preserved uncorrupt, until respectably married, were seduced into sinful courses, and rendered the villages, for the first time, scenes of open profligacy.

In the midst of the difficulties in which the mission was now involved, the enemy was very busy in raising up many false accusers and bitter opponents, who even went so far as to represent that no benefit had been produced by the mission, that it was altogether a failure, and that many of its statements of former success were grossly exaggerated. Many daily and monthly publications readily opened their columns to give currency to these slanderous statements, and credit was given to them by numerous individuals, forgetful of all the great things which God had done, and of the grievous difficulties through which the mission had to struggle.

That further labourers should still have offered their services to proceed to Western Africa at the jeopardy of their lives, is very pleasing to contemplate. By the end of the year 1827, Mr. Gatesman and his wife had arrived at the colony as catechists, and the Rev. Mr. Haënsel as an ordained missionary. Mrs. Taylor and Mrs. Pope also returned in company with Mr. and Mrs. Gatesman. Also two further catechists landed, Mr. Heighway and Mr. Boston, the former with a wife.

Mr. Gatesman was soon greatly indisposed, and obliged to leave Leopold, where he had been stationed, and proceeded to Freetown for medical assistance. The fever with which he was attacked continued, however, to increase, and in April, 1827, it proved fatal. He departed in the faith. When Mr. Betts said to him, "That God whom you have served in the time of health, will not leave you in the hour of trial," he replied with

calmness, "I know it: I thank him that I have not now for the first time to seek an interest in Christ. I know whom I have believed."

Mrs. Gatesman returned to England three days after her husband's death, accompanied by Mr. Betts, whose health rendered it needful for him to visit England.

Mr. Gatesman had devised extensive plans of usefulness, and begun, in a great measure, to carry them into effect. With five villages under his charge, assisted by the two natives, William Davis and David Noah, he held Divine service at each of these villages on the sabbath, besides occasionally inspecting a Sunday school which he had established at Bathurst. During the other days of the week, he himself performed Divine service at three of these villages, and weekly inspected the schools of four villages; on one day of the week he imparted instruction in reading and arithmetic to such adults as attended for that purpose, and on another day, he gave instruction in composition and grammar to the native teachers, Davis and Noah, and to such of the schoolmasters of the villages as could attend. While it pleased God to favour him with health, his time was fully employed in that work for which he left his native land and sought the shores of Africa.

Before Mr. Heighway had been in the colony one month, he was hurried to the tomb. Both he and his friend Mr. Gatesman were apparently strong and healthy men; but it is to be feared that neither of them entered on the public and exhausting duties of their office with sufficient care of their health. The first sabbath after his arrival,

Mr. Heighway thrice pointed the poor Africans to "the Lamb of God which taketh away the sins of the world," at Bathurst and at Charlotte. The following Sunday he was at Regent, and on the Christmas-day at Gloucester. "May I have grace," he would say, "to work while it is called day, for the night may soon come." Both he and Mrs. Heighway then proceeded to York, the settlement appointed for them, in very good health, and justifying the most sanguine hopes of their future usefulness. On the following Sunday he was much exposed to the sun, in an attempt which he made before public service, to enforce the due observance of the sabbath, while in the service within doors, he exerted himself to a degree which it was painful to his European friends who were present to witness. His wife wrote :

"Most of the people came after the service, and shook hands with him ; but though I rejoiced, it was with a mixture of fear. I well knew that if he spoke with that warmth and energy which we had witnessed, it would be unsuitable to such a climate. Alas ! my fears were too soon realized. In the afternoon, he complained of head-ache, and took some medicine. On Wednesday, Mr. Betts came ; and earnestly pressed the necessity of our going to Freetown for advice. On the following day we went. Mrs. Taylor was so kind as to receive us, and paid every attention to my afflicted husband ; and we had likewise the repeated visits of Dr. Fergusson ; but his hopes from the first were faint. Alas ! he was beyond human aid. The good Physician dealt very graciously with him : his bodily sufferings were not great ; but he felt extreme weakness, and laboured much for breath. Though Satan was

permitted to harass him at the beginning of his illness, the temptation remained but a short time ; and, afterwards, his mind was sweetly composed, and resigned to the will of God. He remained in a peaceful frame until January 7, 1828, when he quietly fell asleep in Jesus."

She added, in the true spirit of a christian :

"My loss is very great, but Jesus has supported me ; and on him would I lean. I desire to consecrate myself afresh to his service. I have no wish, at present, to return to England, but to continue here ; and shall esteem it no small favour to assist in instructing the dear children committed to my care. May heavenly wisdom be imparted to me ! And, as the Lord is taking one after another of his faithful servants to their eternal rest, oh may he send forth more labourers !"

The labourers who have been sent out by the Church Missionary Society to Western Africa from 1828 to 1835, are as follows : in 1829, Rev. Mr. Murrell, as missionary, and Mr. and Mrs. Graham and Mr. Warburton, as catechists. In 1831, four catechists, namely, Mr. Tubb, Mr. Young, Mr. Lloyd, and Mr. Rogers. In 1832, the Rev. Mr. and Mrs. Kissling, and the Rev. Mr. Schön, as missionaries, and Mr. Bates and Mr. Gillespie, as catechists. And in 1834, Mr. Ashwell and Mr. Collins, as catechists.

Of these, and labourers who preceded them, the following had died to 1835.

In 1829, Mrs. Wilhelm, the wife of the then senior missionary, after labouring in Sierra Leone for more than sixteen years, with such a measure of health as enabled her to maintain her post during that whole period, was carried off in three days by

a fever, at a time when she was debilitated by previous indisposition. On the near approach, however, of death, she suffered for some time under its terrors, but was mercifully delivered from her fears. Her husband reported, "In falling helpless into the arms of Divine mercy, spread for the reception of penitent sinners, through the redemption of Christ crucified, believing in him, and trusting in his free grace above and beyond the accusations of a guilty conscience, as to what has been left undone and what has been done amiss, she was relieved from despondency, and during the last morning of her life joined in prayer with much sincerity and comfort."

A very painful circumstance occurred in 1831, the death of Mr. Davey, who was drowned by the upsetting of a boat. He had previously returned to England for the benefit of his health, and had succeeded in obtaining ordination in this country. On returning to Africa shortly afterwards as a missionary, he soon proved that ordination had been very unworthily bestowed. He fell into sin, and was immediately suspended from all missionary duties, the charge of the station which he occupied was placed in other hands, and he himself was separated from all connexion with the missionary society. The feelings of confidence and esteem with which they had ever regarded him, aggravated the distress occasioned to them by this heavy trial, while his sudden death so speedily afterwards, rendered the circumstance very awful.

In 1832, Mr. Rogers, the catechist, died, after about four months' residence in the station. In addition to the usual country fever, he was affected with paralysis.

In 1833, Mr. Bates, another catechist, died. He arrived at the colony only on the 6th of December preceding, and died on the 25th of January, under a severe attack of the country fever. After very great suffering, he was thought to be recovering; strong cramps, however, shortly afterwards seized him, and the following day he expired. The state of mind which he exhibited during his illness, joined to his humble christian walk previously, gave the best of hopes that he entered into rest.

Three further deaths occurred during the year 1834. The first was that of Mrs. Kissling, the wife of the missionary who had arrived at the colony at the conclusion of 1832. She survived her arrival but fourteen months. She was the daughter of the inspector of the king of Würtemberg's picture gallery, of respectable parentage, and her mother particularly known at Ludwigsburg, as a devoted and zealous christian. It appears that she was possessed of superior abilities, and the rapid progress which she made in acquiring a knowledge of the English language, and the manner in which she acquitted herself in it, were surprising to all. After a very inconsiderable stay in Africa, having had no other opportunity of studying English than on board the vessel, she was qualified to take her class in school, and to have a number of girls around her, to whom she imparted instruction in needlework. During the first six months of her residence in Africa, she enjoyed her health, after which she was attacked with the country fever, of which she soon recovered again. But five months subsequently, she had a severe attack of dysentery, which greatly reduced her strength, and from which she never wholly recovered.

The Rev. Mr. Schön furnished the following account of Mrs. Kissling's last hours, who died at the early age of twenty-two :

“ Shortly before her death, when her husband, with many tears, said to her, ‘ I think you will leave me, and enter into eternal bliss,’ she observed, ‘ I do not know that, so much as I know that I put my whole trust and confidence in my Redeemer.’ A few days before her dissolution, when the conversation turned upon Africa, and the possibility that the influence of a tropical clime might augment her pains, she unreservedly declared, that neither privations nor sufferings had caused her to repent having dedicated herself to the service of her Redeemer in Africa ; and that she was willing to spend her life, should the Lord prolong it, in doing good to the children of Africa. She would not, however, express a strong wish, but committed her case to the decision of the Lord. In the morning of February 25th, after a night of much wrestling with God in incessant prayer, she was delivered of a dead child ; and about one hour and a half afterwards, the mother followed her little infant to the mansions of bliss in her heavenly Father's house. She fell asleep in Jesus, while her sorrowing husband, holding her hand, pronounced the words in Numbers vi. 24—26, over her.”

The second death of 1834, was one which caused very deep regret, that of the Rev. Mr. Wilhelm. He had borne the burden and heat of the day for nearly twenty-three years, in one of the most trying climates in the world to Europeans, without ever once leaving it, even for a short period. His conversation and prayers had for several months before

he was taken away, breathed the simple and earnest desires of one ripe for glory. His end was peace; and he rested from his labours to enter into the presence of God and the Lamb.

The remaining death was that of Mr. Gillespie, the catechist, who died about six months after his arrival, of apoplexy, not having been indisposed more than two or three days.

In 1829, the Rev. David Morgan was, through the intervention of the Church Missionary Society, appointed to the chaplaincy of Sierra Leone. He arrived at his destination the second day of the next year, but was soon taken seriously ill, and though afterwards tolerably restored, was at length, in March, 1831, obliged to leave Africa on a visit to this country, where after spending a few months, he again returned to his most important charge.

Many of the missionaries and teachers were also obliged to return to England, so that at the time of the publication of the report of the Church Missionary Society in the year 1835, there remained only three missionaries and two catechists. The only female remaining, was the daughter of Mr. Nyländer. These only remained in Africa of ONE HUNDRED AND NINE labourers which the Church Missionary Society had sent out during thirty years.

A cursory glance will now be taken of the labours of the missionaries in the colony during the past seven to ten years, and then of the different events which occurred at the respective settlements during that period of time. The tale is, unfortunately, soon told, for year after year the labourers were few, and their health and strength small for the greatness of the labour which devolved upon them.

In every year, however, the manifest blessing of God was vouchsafed to their simple, unostentatious, and uniform labours.

We will begin with Freetown. Mr. Raban laboured here. Divine service was regularly performed from the time of his arrival in 1825, on Sundays, in the court house in the morning, and at an adjoining hamlet, called Gibraltar Town, or the Camp, in the evening, where, when practicable, service was also held on Wednesday evenings.

In the early part of 1826, the congregation at Freetown increased from 70 to more than 200, chiefly from the attendance of the soldiers of the royal African corps. It continued to increase till June, when Mr. Raban was withdrawn from his charge by an attack of dysentery, followed by severe ague. After having been encouraged by a growing seriousness among them, a small chapel was also opened in the spring, at Gibraltar Town, at which from 50 to 70 attended, of whom there were twelve communicants. As there was no prospect of Mr. Raban's resuming his labours, three months after this attack Mr. Betts removed from Regent's Town to Freetown, while at the same time he was to visit the mountain districts for the administration of the sacraments.

In 1827, Mr. Raban and Mr. Betts were both under the necessity of embarking for England, for the recruiting of their health. Mr. Haënsel then succeeded to the charge of Freetown. Mr. Betts, before leaving, baptized, however, two promising adults. The increased attendance at public worship, which had taken place during the past year, now ceased, as the governor considered the distance

too great for the soldiers in the heat of the sun. The congregation was thus reduced very low; and the small proportion of Europeans resident in the colony, who at this time attended the public service of God, could not be contemplated by a christian mind without mournful feelings, since, after every allowance, but very faint hopes could be entertained respecting the spiritual safety of those who habitually neglected the opportunities afforded them of listening to the declarations of the will of the Almighty. Half the building which had so long since been erected for a church, but had stood unfinished, and been appropriated to other purposes, was, however, this year partitioned off, and fitted up for Divine worship. The other half was to be used for the residence of the minister, and for the purposes of tuition. At Gibraltar Town, although the attainments of the people in christian knowledge were generally small, their attentive and devout behaviour at public worship, and the seriousness with which they listened to the preaching of the word, seemed to prove that there existed among them a real desire to profit by the ordinances of religion. Two of the communicants had given pain by their misconduct, and had consequently been suspended, but the remainder had conducted themselves in a manner becoming their profession. They showed themselves much attached to their minister, and, small as were their means, willingly defrayed the expenses necessarily connected with an evening service. This year might justly be characterized as a year of experiments on the part of the government of the colony. The great changes of system were accompanied by an almost total change of agents, from the highest functionary

to the lowest sub-manager; a new class of men, mostly coloured, all at once started into authority. The missionaries, partly from the reduction of their number, and partly from some uncertainty as to the extent of their influence, were able to do little more than be vigilant, in looking for what things would come to, and in exercising now and then a certain unofficial, perhaps altogether silent, moderating influence over the progress of affairs.

Mr. Haënsel, adverting to the obstacles to the missionaries of the Church Missionary Society at Freetown in the spiritual discharge of their duties, which arose out of their connexion with government, and the greater facilities of those who were without what at this time was a shackling restraint, remarked :

“ While we are surrounded with difficulties, spending our time and strength in performing parochial duties, the Wesleyan missionaries add chapel to chapel; collect congregation after congregation, within such a distance as they can conveniently visit; appoint exhorters, as fit men offer; keep Sunday schools; visit the prisoners and the sick in the jail and hospitals; receive the sheep of their own flock in their house, and become intimately acquainted with them; and admit to the ordinances such as they believe to be lively members of Christ’s church.”

Mr. Haënsel’s remark concerning these labourers was confirmed by that made by Mr. Betts :

“ They proceed,” he wrote, “ on the principle of not knowing any thing but to preach Jesus Christ, and him crucified. They are resolved to engage in nothing which shall at all divert them from visiting their people and preaching constantly; while the

rector of Freetown sinks in the estimation of the more discerning of the Africans, who are not able to account for it that he does not engage in the same evangelical duties. He has neither time to visit the hospitals, the jail, and the abodes of sickness, vice, and misery ; he has no time for social intercourse with his hearers, and by constantly going among them, to evince that he is their spiritual father and affectionate minister. The Wesleyan missionaries have such time, and spend it incessantly in these labours of love. And what is the consequence ? They have neat and crowded chapels, built, in great measure, by the voluntary contributions of an affectionate people, whose hearts are attached to their ministers, and open, through the winning influence of the private attentions which they receive from them, to the public instruction which those ministers impart. I rejoice in the good which I trust they are doing ; I bid them God speed ; but I lament, at the same time, that we are not in possession of like advantages."

Mr. Haënsel had been sent out with a special charge to give his exclusive attention to the Christian Institution, in order that under the injurious effects of the climate to Europeans, native teachers might be more largely provided ; and in 1828 he was so far relieved from his attention to Freetown, which was involuntarily forced upon him, as to divide the services with Mr. Davey, the two preaching on alternate Sundays, while Gibraltar chapel was given up to Mr. Wilhelm. The church, or rather the half-church, was opened in January, and the number of persons attending on the first two Sundays, induced the council of Sierra Leone to give directions for the fitting up of the galleries, in

order to provide sufficient accommodation for the congregation. The attendance, however, fell off immediately afterwards, although it still continued to be about 600 persons. The black attendants increased in number, and the whole of the people, including the military, (who attended for some time quite regularly,) rendered the fitting up of the galleries necessary.

In 1829, Mr. Betts returned to Freetown, and took sole charge of the station; Mr. Wilhelm attending to Gibraltar Town and chapel. The congregation at midsummer was reduced to 350, and the communicants to about six or eight. At michaelmas, Mr. Betts reported that he continued his ministerial duties both at St. George's church and at the jail, though with little encouragement. The average attendance of Europeans at St. George's church did not exceed four; sometimes but few of the coloured population attended; and sometimes the whole adult part of the congregation did not exceed twelve or fourteen persons, while the attendance of the school children was proportionably small. The dilapidated state of the church, which admitted the rain, to the serious inconvenience of the congregation, in a great measure accounted for the smallness of the attendance. At the jail the prisoners were tolerably attentive. At Gibraltar chapel, the morning congregation was about 100, the afternoon about twenty, and the week day about fifteen. Communicants, eight.

Mr. Wilhelm, after mentioning the case of an aged christian among his flock, whose conduct during an attack of sickness, filled him with joy, afterwards very beautifully observes: "There may be more such characters in my congregation, and

in others, though their number be unknown to us. Let us go on sowing the seed, the precious seed, and praying for the blessing on which the harvest depends. The Lord will not be wanting, on his side, in fulfilling all the good pleasure of his goodness, and the work of faith with power, though we may now and then see occasions to sow in tears. The blood of Christ cannot have been shed in vain, without effect or success; the death of the Son of God must bring forth fruit. Are there thousands and thousands who, in unbelief, thrust his salvation from them? It will one day appear, that there were yet thousands and again thousands, who were made willing, in the day of his power, gladly and thankfully to receive it. At the marriage-supper of the Lamb the tables will be furnished with guests: his Father's house will be filled."

In 1830, the Rev. David Morgan arriving as chaplain, the missionaries withdrew from Freetown, excepting that Mr. Wilhelm continued in charge of Gibraltar chapel, respecting which he writes, "Though I see no cause for boasting of much success, or of much fruit of my poor labours, yet I have no right to say that there is none at all. I see, at least, some appearance of attention paid to the word, and apparently good impressions made on the mind by it amongst the worshippers; and the communicants have been kept from falling and backsliding." The evening attendance had increased to fifty, and the communicants to eighteen. The average attendance of scholars in the Sunday-school was eighty-three.

In 1831, Gibraltar chapel became a more interesting charge. The evening congregation increased to

eighty, the communicants to twenty-one, and the sunday-school scholars, who on an average attended, to 128. Mr. Young, who had charge of the schools, observed, "I have many applications, both from the parents and children, to teach them book, as they call it. As the chapel is very small, I cannot possibly admit any more at present; if it were twice as large, I should have it filled in a few Sundays. The parents have sometimes brought their children, left them with me, and stood a considerable time at the door, when it was painful to me to send the poor little children after them at last."

In 1834, on the death of Mr. Wilhelm, Mr. Kissling succeeded to the ministry at Gibraltar chapel. He wrote on that occasion as follows: "The candidates for baptism are increasing, and many of them now attend our evening and Sunday schools, in order to learn to read the Scriptures. A number of heathens are anxious to obtain instruction. Some of them brought their idols to me, confessing that they had been deluded for many years by those pieces of stone and wood; but that now their eyes were opened to see that those gods could not help them, and that they only sinned against the true God by putting their trust in such foolish things. They requested me to allow them to attend our meetings, that they might become acquainted with the way of salvation.

"The parishioners deeply regretted the loss of their faithful and devoted pastor, and showed their high esteem for him when his remains were conveyed to the grave. The chapel is very well attended at Divine service. It sometimes happens, that on Sunday morning, some of the people have

to stay outside the doors, for want of room: on Sunday evenings their attendance is somewhat less. The means of grace appear to be duly valued; and the conduct of the people has been satisfactory."

It has been observed, that the Rev. Mr. Haënsel proceeded to Africa with the express purpose of superintending the Christian Institution. Some of the youths educated therein were even then filling the office of native teachers with advantage to the mission, while others occupied useful situations in the offices of the merchants and traders of Freetown. The deaths and removals of the missionaries had caused the Institution to fall into decay, but Mr. Haënsel was especially fixed upon to revive the same. His own heart had been long deeply impressed with the state of Africa, and while engaged in tuition in the Basle Missionary Institution, he had been so greatly affected by the account of the West African mission, that he had freely offered himself to live and to labour in instructing African youths, in order to their becoming teachers of their countrymen. He seemed to be highly qualified for so arduous and important an office, which appeared to require such undivided time and attention, that it was thought inexpedient that he should, under any case, consent to take the charge and responsibility of a parish, with the attendant duties of visiting the people, administering the sacraments, solemnizing marriages, &c., since it would bring a burden upon him, to which, in that climate, he would be unequal, and by which the peculiar object of his mission would be endangered. He was not, however, restricted from such occasional ministerial duties as might prove a comfort to his own mind, and a relief to his

brethren, without interference with the especial duties to which he was called.

The main purpose of this Institution was to train up African youths to become native teachers of their countrymen. It had been conducted at Regent's Town from 1819 to 1826, when it fell to decay. There were great difficulties in the way of raising individuals from the situation such as the poor negroes had occupied, to places of authority, and great temptations to the enkindling of the natural pride of the human heart. Out of thirty-seven youths who had been admitted during these years into the Institution at Regent's Town, only five had been employed as teachers.

Mr. Haënsel found that the buildings at Regent's Town would require expensive repairs, while a new building, even on a limited scale, would have cost £1200. It was at length determined that a beginning should be made at Freetown, where his residence was required, that he might assist Mr. Betts in his ministry, and occupy his post on his return home.

In 1827, Mr. Haënsel admitted four students, only one of whom, however, answered the description laid down in his instructions. Finding it impracticable to act up to his orders in this respect, he admitted the other three youths on probation. The new system had raised up scarcely any who were at all suited in piety and talents, for admission into the Institution, while the difficulty of employing them as teachers, after having passed through the Institution, was greatly increased by the requirement that they should then be given up to the government, and subjected to the control of managers and sub-managers of the government's appointment.

On the death of governor Turner, his estate on Fourah Bay, in the Sierra Leone river, was offered for sale in small lots. That part of it which included the buildings, was purchased for the new Institution, for £320. The building was about a mile and a half from Freetown, and about half way between Freetown and Kiskey. Mr. Haënsel removed into it in February, 1828.

In 1830 the number of students was nine, and one had already been dismissed as a teacher at Gloucester Town. Mr. Haënsel's other occupations at Freetown sadly interfered with his attention to the Institution at this time.

The succeeding year, on being relieved from his extra duties, he was obliged to visit home for the recruiting of his health, which had much suffered by his laborious occupations. The Rev. Mr. Wilhelm took charge of the Institution during his absence.

In 1832, Mr. Haënsel returned to the colony, and resumed his charge. He was much satisfied with the progress of the scholars in their studies, but found reason to complain much of their spiritual state. "I find," he writes, "that at the very time when I most anxiously begin to look for growth in grace, they become fond of fine clothes, conceited, and stubborn, and regard me as an enemy, because I discourage profession unattended by corresponding practice." Out of his small number, he was at length obliged to expel three. The lamentable want of labourers in the colony also quite prevented his devoting that attention to the Institution which it required.

At the beginning of 1833, Mr. Haënsel, having again to leave Africa for England to recruit his

shattered health, entrusted the Institution to the Rev. Mr. Raban and Mr. Warburton. The conduct of some of the students, the number of whom was somewhat increased, was at this time more cheering, particularly as it regarded their attention to the religious advantages which they enjoyed in common with the rest. "The good conduct of a few," observes Mr. Raban and Mr. Warburton, after making many complaints, "affords us much satisfaction. This we are bound to state, to the honour of the Lord's goodness, who, though he sees it needful to chasten us, yet does not leave us without encouragement, and who, notwithstanding all that has been amiss, in our manner of attending on his services, has shown himself gracious, far beyond all our hopes and expectations."

As Mr. Raban and Mr. Warburton were both obliged to visit England in 1834, the Rev. Mr. Kissling took the charge of the Institution, and the last account received concerning it was of a favourable kind.

It is very pleasing to observe, that small as was the number of European labourers in the colony, there were in 1835 no fewer than fourteen native teachers, besides three female teachers, employed in the West African mission in connexion with the Church Missionary Society alone.

On Sir Neil Campbell's assuming the government of the colony, he formed the villages of the liberated Africans into three divisions, which received names descriptive of their locality. The river district comprised Kissey, Wellington, Allen Town, Hastings, Waterloo, and Calmont, villages to the south-east of Freetown in the order mentioned, along the eastern border of the colony, on

the Bunce river, and the Timmanee country. The mountain district comprised Leicester, Gloucester, Regent, Bathurst, Charlotte, Wilberforce, and Grassfield, which was the central part of the colony. The sea district was to the west, and comprised York, Kent, and the Bananas. This division of the colony was well adapted to the efficient and economical application of the labours of superintendents and teachers.

The sea district was obliged to be wholly relinquished in 1828, and has not since been occupied, from the utter impossibility of attending to it without serious injury to the other districts. Grassfield, Allen Town, Calmont, and Wilberforce, in the other districts, were also in the same year given up, since no church members resided there. Various circumstances occurring in the same year, which fixed in the minds of the missionaries the conviction that they could not, with any prospect of success, proceed on the system which had been acted on for the two past years, they felt it their duty to withdraw from their connexion with the government schools, and to establish schools at the expense of their own Society, and under its sole authority, whenever there were the means of efficiently conducting and superintending them. This course was, therefore, adopted, and a school was established at Bathurst, a second at Gloucester, and a third at Regent.

The missionaries' report of 1833 stated that the attendance on Divine service on Sundays throughout the villages, amounted to 3000 persons, who assembled at eight different places of worship to hear the word of Christ preached to them; of which number 445 were communicants, and 282 religious.

inquirers, instructed in the salutary doctrines and precepts of the gospel. The day, evening, and Sunday schools contained, in the whole, more than 3000 scholars. How utterly inadequate the labourers were to take charge even of these, will be at once apparent.

A new and very interesting feature in the general education of the colony, was the establishment, in 1827, of an infant school. It was attended at first by seventy-one children born in the colony, of the age of from two to seven years, and produced very satisfactory results, in exciting the attention of the children, and opening their minds for the reception of useful knowledge and religious impressions.

Colonel Denham, on visiting the schools, remarked, "A plan of instruction has been commenced at Bathurst, which is, I think, particularly adapted to the nature of African dispositions. I have remained in Mr. Davey's school during the hours of instruction, with infinite satisfaction, and the progress which he has made with the free children in the settlement at Bathurst in less than three months, is really surprising. No better plan could, in my opinion, be devised for the improvement and comfort of the rising generation than teaching generally on this principle."

In 1829, the number of infants had increased to 130, with an average attendance of 114. Mrs. Heighway, the widow of the catechist, at this time had the charge of instructing and attending to them.

In 1831, the children of the liberated Africans were united with those born in the colony, in order that as little distinction might be made as was possible between these two classes, and that each

might have equal means of instruction. The school was by this means increased to 363. It did not, however, keep up to quite this number. Many of the children were exceedingly young. Painful circumstances afterwards led the missionaries to relinquish the charge of the liberated African children.

The word of God in some instances was greatly blessed, and proved its power in arresting these idolaters in their sunken state, and turning them unto the true God. The Rev. Mr. Kissling gave, in 1834, the following account of the deaths of an African man and woman :

“Two of the members of our church have finished their course on earth; and are partaking, it is believed, of that joy, of which they entertained such lively hopes. One of them was formerly a very zealous and bigoted idolater; but when the Spirit of the Lord brought home to his mind a passage of Scripture, he threw aside his idols as useless and sinful, and fled to Christ for pardon and grace. It was soon discovered that he was sincere in his profession; and having formerly been baptized, when an infant, he was admitted to the church about eighteen months ago. He then regularly attended the means of grace, and all opportunities for receiving instruction; and appeared more zealous in the good way he had chosen, than he was in his former practices, when living under the influence of darkness and superstition. His mind became gradually more enlightened by diligently reading the word of God, in which his soul delighted; and in the same degree as he grew in grace, he showed a concern for the salvation of others, and particularly for that of his wife and children. However, his career of

usefulness to them was but of short duration. Since last easter he had been afflicted with a consumptive disorder, which was the means of bringing him still nearer to God. Though greatly suffering in body, he regularly attended public worship, as long as his declining health would possibly allow it; finding enjoyment in the service of the Lord, and in meditating on his word. It was his ardent wish to die in the faith of the Lord Jesus, which, we doubt not, was fully granted to him.

“The death of another is equally cheering in its nature, as will be observed by the following statement. The Rev. J. F. Schön was called, one Sunday morning, to visit a sick person who had expressed a wish to some of the communicants to see him. As she was very ill, Mr. Schön went immediately to her house, and first asked her some short questions, in order to ascertain whether she was still sensible, which she answered to his satisfaction. The conversation then turned upon the concerns of her soul; and all her expressions indicated that she had a lively interest in her Saviour, and believed in his all-atoning blood. Having been a candidate for baptism for some time, and desiring to receive that holy ordinance before her departure from this world, she was baptized in the presence of some members of the church, and a great number of her heathen neighbours. When the service was over, she rejoiced in the privilege she had received, and in the prospect of being added, ere long, to Christ's church above. She wished that the people should not lament her death as is the custom among the heathen, because she was going to Jesus, and admonished them to believe in him. About half an hour afterwards, she thus ended her

life rejoicing, and entered, as we fully trust, into eternal bliss. Experiences like those just mentioned, are encouraging to us; and animate us to persevere in this holy cause, even in the midst of difficulties and trials, seeing that our labour is not in vain in the Lord."

In reviewing this chapter, how affecting is the loss of life in Western Africa! But is not life worthy of sacrifice to save immortal souls? Is not the natural life a small thing to lose, to gain for it the spiritual life? And however short may be the life which is blessed with such instances of conversion as these and others which have occurred in the colony, it may be said to be long, and to be profitably expended. The instructions which were very recently given by the American Board of Missions to a missionary destined to Africa, give the following peculiarly striking estimate of missionary privation, and of the true value of human life:—

"Whatever be the result of this mission in respect to yourself, let it be remembered, that the sacrifices made by you and your friends, the privations and hardships to which you will be subjected, and the dangers which you will have to encounter, and which appear so formidable to many, are extraordinary only in the history of missions. In the history of commerce and of science, they are common and familiar scenes. Almost a century since, De la Condamine and Bouguer spent six months in a desert of South America, near the Equator, contending day and night with incessant rains, that they might measure an arc of the meridian; while Maupertuis, in pursuit of the same object, thought nothing of the bleak and snowy

precipices of Norway. What contempt of sufferings and dangers has been evinced by the explorers of a north-west passage ! How many privations, and sufferings unto death, have been cheerfully endured in Africa itself, to solve the problems of the Nile and of the Niger ! From what part of the world, and by what amount of privation and peril, is commerce deterred from sending her missionaries for exploration and for traffic ? From none ! All along the coast of Guinea you will find them, and plying to and fro in steam-vessels upon the Niger. Commerce has no difficulty in procuring her missionaries for any portion of the earth ; and even now they are going forth into all the world. Let the missionary of the cross go where he will, he will find that they have preceded him. Let him experience any amount of bodily sufferings ; and it may probably be found that they have already experienced the same or greater sufferings, among the same people. It is lamentable that the church should make so much of personal sacrifices, endured for the glory of Christ and the salvation of men, when the world accounts them so little, endured for the sake of wealth or fame.

“ The Moravian missionary, in the frozen regions of Greenland, is situated on one extreme of nature ; where man, surrounded by icebergs and barren mountains, and dwelling on the verge of animated being, labours hard to collect the far-scattered elements of life. You will be on the other extreme : beneath the burning zone, with the soil teeming around you with vegetable life, and with tribes and nations of men so many and populous, that the light, once enkindled, may radiate from people to people with reflected and multiplied

brightness. Though many a white man has there found an untimely grave, better is it, if God so order, to preach the gospel under the burning line, than beneath the frozen pole. The stream of your life may be shorter, but it will flow with a broader and deeper current :—

‘That life is long, which answers life’s great end.’

“Time—what is it? In respect to matter, it measures the revolutions of worlds round their axes and through their orbs : but in respect to man, it is the indicator of the number of his thoughts, and feelings, and actions. Time seems long or short, to every man, in proportion to the number of these ; and so it is. That man lives longest, whose intellect and heart are most instinct with being, and who puts forth the greatest number of actions ; and he lives to the best purpose, whose thoughts, feelings, and actions, all tend most to render the gospel effectual to the salvation of men. Whose life is longer, when measured by such a standard, and whose is more desirable, than was that of Brainerd, or Martyn, or Mills ; though not one of them saw half the number of days allotted to human existence on earth ? How short, too, were the life and ministry of Jesus Christ ; and yet, in another and juster view, how long ! Not to prolong life to the utmost, did he aim ; but to accomplish, by sufferings and by death, the object for which he came into the world ; and such an object, accomplished, swells his short life into a kind of infinitude. The value of an existence on earth is to be enhanced in the same manner as was his. Let the soul be filled with the same grand designs which occupied the attention of the Son of

God on earth, and then will thought and feeling of a kindred nature be awakened, and crowd the mind; time will be filled with thought and feeling; and every moment, fraught with spiritual life, will dilate itself along the scale of immortality; so that we shall have accomplished much for God, attained to a ripe old age, and be in readiness to die, when the sluggish man, of the same number of years, is, as it were, in the very infancy of his being.

“The committee are not, however, indifferent to the question, whether you live many years in Africa, or only a few: far otherwise. These remarks have been merely designed to guard against the impression, so common and so unfavourable to the spirit of enterprise in the church of Christ, that the value and desirableness of life are to be measured on a scale of days and years. It is not so. Thought, feeling, action, influence—these are the proper measure of life; and by these ought we to estimate its value. And should it be the will of God that your life be more useful in Africa than it would be here, though not half as long, the world will lose nothing by your removal to that continent; and, to you, there will be the precious gain, besides your greater usefulness, of perhaps years for the perfection, enjoyment, and usefulness of the heavenly state. The world may deem it madness to adventure much on views like these; but so reasoned, and so felt, the apostle Paul. ‘I have,’ says he, in the midst of danger, ‘a desire to depart, and to be with Christ, which is far better.’”

CHAPTER VIII.

MISSIONARY EXERTIONS IN WESTERN AFRICA,
UNCONNECTED WITH THE CHURCH MISSIONARY
SOCIETY, A.D. 1811—1835.

Extensive labours of Wesleyan Methodist Missionary Society.—Plans pursued.—Zeal of the Missionaries.—Deaths.—Wilberforce Memorial.—Tabular view of the State of the Mission in the Sierra Leone Colony.—Mission to St. Mary's in the Gambia.—Inducements to its commencement.—Mortality.—Extent of the Mission to surrounding parts.—Mission to Mac Carthy Island, and to Cape Coast.—Formation of American Colonization Society.—Choice of a settlement.—Rev. Messrs. Mills and Burgess employed to explore.—Their proceedings at Sherbro.—Death of Mr. Mills on his voyage home.—Rev. Mr. Bacon and J. P. Bankson, Esq. appointed as Agents of the United States, to reside on the coast of West Africa.—Disasters of their expedition.—Supplies sent out with new settlers.—Reasons for the relinquishment of Sherbro.—Their proceedings at Grand Bassa, and at Cape Mesurado.—The new settlement of Liberia.—Expedition under the direction of Mr. Ashman, and its disasters.—Arrival of Missionaries.—Deaths.—Importation of settlers from America.—Aid afforded by the Society of Friends in London.—Mrs. Hannah Kilham's visits to Western Africa, and the interest excited among the Society of Friends in the colonies on this coast.—Proceedings of the German Missionary Society at Liberia.—Baptist Africo-American Missionaries.—American Episcopal Missionary Society.—American Episcopal Methodists.—Foreign Mission Society.—Reflections.

THE Wesleyan Missionary Society has done much for the benefit of Western Africa; and from the year 1811, has ordinarily had two, and sometimes three missionaries engaged in seeking the salvation

of the native and negro population at Sierra Leone. The climate removed many of these faithful labourers, speedily after their arrival, to their eternal rest; but men full of zeal have constantly occupied the posts of the slain. There has not, however, been the same mortality among the Wesleyan as among the Church missionaries, from the arrangement which the Wesleyan society adopted with reference to their agents, which was to retain no individual in this prejudicial station longer than three years, and even this time was shortly afterwards limited to two years. The constant changes of missionaries which this plan occasioned will not render it interesting to enumerate with particularity the various names of those who have toiled in the colony.

The assistance of native teachers has also been more extensively employed by the Wesleyan brethren; and it appears to have been very much an object with them, to seek out the more promising blacks from their extensive West Indian forces, and to employ these in the work of the Lord, upon a continent from which they or their ancestors had been previously torn.

The utmost cordiality appears at all times to have existed between the Church and Wesleyan labourers; nor does the history of the mission appear to furnish a single example to the contrary. They regarded themselves as engaged in one and the same work, and neither party suffered themselves to be drawn aside by smaller differences.

Allusion has been made in several pages of this volume to the beneficial exertions of the Wesleyan body, but the extent of their exertions requires a more specific statement.

Mr. Davis (who was in Africa when Mr. Bickersteth was there) returned to England for health in 1818. The following extract from his letter will illustrate the zealous exertions of the Wesleyan missionaries:—"I went to Leopold Town in December, 1816. The inhabitants, all recaptured negroes, understand but little English; and as there were ten or twelve different tribes among them, I found that it would be useless to attempt learning any one of their languages, and I went on teaching them English, and endeavoured to preach among them the unsearchable riches of Christ every morning at five, and every evening at seven, and four times on the Lord's day. I had also a night and a Sunday school, in which were about sixty, and they made considerable progress. I gathered a few of the young people together, whom I met in class. As long as my health would permit, I continued faint, yet persevering. I baptized about seventy, and married thirty couples during my stay there."

The same constancy of exertion is shown in the report of Mr. Brown, another of their missionaries, in the succeeding year. He writes: "We have five different places at which we regularly preach; two in Freetown, and three in the negro villages. At the east end of Freetown stands our principal meeting-house, which is a boarded building, with a grass thatched roof, fitted up with benches. It may, when crowded, contain from 300 to 400 hearers. We preach in this meeting-house twice on Sunday, give a lecture to children on Monday evenings, preach on Wednesday evenings, and hold prayer meetings every morning, and on two evenings in the course of the week. The

congregation on Sunday is usually larger than the place can accommodate. It consists of negroes formerly from Nova Scotia, maroons, and recaptured negroes. My mind has been often much pained, that the bounds of our decayed wooden meeting-house could not seat all who anxiously came to hear the word of life. Many were obliged to sit down on the outside, in the scorching heat of the sun. The west end of Freetown is chiefly inhabited by the maroons and recaptured negroes. With a design to awaken a spirit of piety, in the dry season of 1818 I preached on Sunday mornings, alternately in the streets at the east and west ends of the town, and visited most of the inhabitants from house to house. Some good arose from this to my own mind, and to the souls of several of my hearers; and several of the recaptured negroes became our constant hearers, and are now members of our society. In the hut of one we preach twice a week, and hold a prayer meeting.

“ I took the recaptured negroes of Congo Town, about 300 or 400 adults, exclusive of children, at the middle of 1818, under my care, and by the help of the leaders visited them three times a week. From an earnest desire to have their children taught to read, that they might have an opportunity of hearing the gospel, they commenced a subscription to build a chapel, which is now nearly completed, and will serve the double purpose of a school and preaching room.

“ At Soldiers’ Town I commenced my labours at the beginning of 1817, and taking my stand in the open air, on an elevated place, assisted by some of our members from Freetown, I began the service. At first about twenty attended, chiefly

females; afterwards the number increased to fifty or sixty. I continued my out-door preaching fourteen weeks, when I opened a wattled meeting-house, which cost us about ten pounds, and would accommodate about 150 hearers. I now, by the assistance of some of the leaders, visited them three times each week, twice on Sundays, and on Thursday evenings. The congregation was usually from fifty to a hundred, and very attentive.

“ In the beginning of 1817, I first visited Portuguese Town, and by ringing a small bell, collected the inhabitants, to whom, under the side of one of their huts, in the open air, I published the truths of the gospel. The hearers were attentive, and my congregation was usually from thirty to sixty. In April, I opened a wattled meeting-house, and by the help of the leaders held meetings three times a week. In May, I commenced a day school, at which twenty-nine attended. A man and his wife became experimentally acquainted with the Saviour. The work spread, and four other persons professed to experience the same blessing.”

It was much the system of the Wesleyan missionaries to call in the assistance of all from whom they could obtain aid, both in communicating religious instruction, and in erecting their different buildings. An example of the latter practice is furnished by the following statement of Mr. Baker, a Wesleyan methodist missionary, in 1820.

“ I have lately erected a large wattled meeting-house, (the old one being in a ruinous state,) and I told the people that they must find the materials to build the house, and I would pay for building. One was then appointed a kind of foreman of the business; and every man, both in and out of society,

brought his post, bundle of wattles, and bunch of grass, which we found enough. It reminded me of the offering of the people at the erection of the tabernacle. The house is large enough to hold all the people; and the women are now busily engaged in mudding it inside. My little desk is up, formed by putting two round sticks in the ground, and nailing a piece of board on the top. The governor has given me an order for two dozen of benches; and the judge (the road to whose farm lies close by this town) is so pleased with the general behaviour of the people, and our having an adult school there, at which the boys of his farm attend, that he has given five pounds to assist us; so that here all our wants are supplied, and we have a good substantial house."

Mr. Baker, on leaving the colony, in 1821, writes: "Numbers of the blacks can now read the Scriptures for themselves, and are very zealous in instructing and exhorting their countrymen. Indeed, the religious influence upon the minds of the black and coloured people of Sierra Leone, has been for a considerable time past very remarkable."

In 1823, death removed both of the Wesleyan Methodist labourers. In April Mr. Huddleston thus communicates the death of his colleague Mr. Lane: "I cannot describe the grief and poignant sorrow which Mrs. H. and myself feel at the death of our respected and much-loved brother. The society have mingled their tears with ours; and during his sickness, and at his funeral, our members manifested their love for him, as a friend and brother, and as a minister of Christ.

"On Thursday morning, the 17th, a general invitation to attend the funeral of Mr. Lane was

given to our members and friends in Freetown, Congo Town, and Portuguese Town. His honour the chief justice, the Rev. S. Flood, first colonial chaplain, George Nicol, esq., and other Europeans, met at the mission-house: to these were added a numerous assembly of other friends. The corpse was carried from the mission-house to our new chapel, where the Rev. S. Flood kindly read the funeral service. Afterwards it was removed to the colonial burial-ground, and I committed him to the grave.

“ The state of brother Lane’s mind, previous to his death, appears to have been ripe for beholding and enjoying his glorified Redeemer. Having left all to follow and serve Christ, he had received, and was enjoying, ‘an hundred fold,’ when his Lord came, in an hour when he thought not, to add to it ‘eternal life.’ The day but one before he died, I had particular conversation with him upon this subject: he manifested a most affectionate, peaceful, and contented disposition of mind. The same day Mrs. H. said to him, ‘It is desirable that you should get better.’ He replied, ‘I have no particular desire either to die or to live.’ A friend having visited him the day before he died, in answer to some questions, he said, ‘I think the Lord is going to cut my work short.’ When the same friend was about to leave him, Mr. Lane said, ‘Brother, we must remember to do what the apostle advises, Pray one for another.’ With Mrs. H. he frequently had, during his sickness, spiritual and edifying conversation.”

In July Mrs. Huddleston had to communicate the death of her husband, the writer of the foregoing.

“ On Sunday the 13th,” she writes, “ he read prayers, and preached. On the following day the fever returned with greater violence. Dr. B., our friends, and myself, again resumed our exertions to save his valuable life ; but I was soon convinced of the fatal truth, that our exertions could not save him, unless the Lord moved out of his ordinary way to help us, as it was evident, from the colour of his skin, that his complaint was that dreadful disease which had of late proved so fatal to the lives of Europeans at Freetown, the yellow fever. He had much bodily suffering, but patience had its perfect work in him. He was resigned to the will of God, and at every interval of ease he cried, ‘ Oh, how good the Lord is, how gently he deals with me ; praise him for his mercies ! ’ On the 18th he inquired of me if I thought he should recover. I told him faithfully that I wished him to be aware of his state, and that I had reason to believe we soon should part. He then said, he had not a doubt of his acceptance with God, through the blood of his Saviour, and that his prospect of heaven was comforting. ‘ Yes,’ added he, ‘ I shall be carried by angels into glory : I have no wish to live but to preach to the people, and take care of you ; but the Lord will do all things well.’ He then gave himself up to prayer and praise ; and to every question relative to the state of his mind, his answers were satisfactory. He charged me to tell the committee that he had exerted every nerve in the cause of the mission ; and that he was dying happy in the faith.”

The succeeding year, two heroic men, who counted not their lives dear to them in comparison with the salvation of their fellow creatures, Messrs.

Piggot and Harte, gave the preference to this post of danger, and supplied the places of those who died in the Lord. Mr. Piggot thus describes his reception on arrival :—

“ Never could two missionaries be more joyfully received : the news of our arrival soon spread ; and to see the poor blacks running from one house to another to inform their brethren and sisters, lifting up their eyes and hands towards heaven, thanking and praising God, was such a scene as we never witnessed before ; and we could not for a moment regret having left home to preach salvation to those of whom it may be said, ‘ The fields are white already to harvest.’ On Saturday, I examined the class papers, and met the leaders, and was happy in finding that the society had been wonderfully preserved. On the sabbaths the leaders have held service in each of our chapels. In the Maroon chapel some one regularly read prayers every Sunday morning, and occasionally one or two of the leaders gave exhortations.”

The year had not concluded before Mr. Harte was removed by death. Mr. Piggot thus writes :

“ On Dec. 18th, brother Harte was seized with what is here called the country fever, and medical aid was immediately resorted to, though without any apparent success.

“ Saturday and Sunday, 25th and 26th, he was very delirious ; but even in his hours of delirium he would either be trying to sing, preach, and pray, or be giving advice to some of the friends. On Monday morning, about two o’clock, he prayed with the friends that sat up with him, and said to one of them, ‘ Thank God, my salvation is at hand : now, Lord, I am ready to come.’ He then grew

much weaker, and about twenty minutes past two in the afternoon, without either sigh or groan, his happy spirit took its flight from this vale of tears to that place 'where the inhabitants shall no more say, I am sick,' leaving me and a great number of friends to lament his loss. On Tuesday, the 28th, about four o'clock, his remains were carried to the chapel, followed by an immense multitude; and there, with the greatest difficulty, I read part of the burial service. From the chapel he was taken to the ground, and interred in the same grave with brother Warren, one of the first missionaries to this place. The Rev. G. R. Nyländer very kindly read the remainder of the service, as I found it too much for my feelings; and, after singing a hymn, we departed."

In 1829, again, the two missionaries, Messrs. Curteis and May, were both removed by death. They were about to leave the station, and two others had sailed from England to supply their places. Mr. May died before an opportunity offered of proceeding to the place of his future destination; and Mr. Curteis, having taken his passage to return to England, embarked in the vessel while in a state of considerable indisposition, and died on board, in a few days after its departure from Sierra Leone.

The two new missionaries, Messrs. Munro and Peck, arrived in safety; but a few months terminated both their lives. The following is an extract from a letter of Messrs. Betts and Davey, of the Church Missionary Society, to the secretaries of the Wesleyan Methodist Missionary Society.

"It is with feelings more easily conceived than described, that we are called upon to address you

under the mournful circumstances which we are about to narrate.

“You probably are aware that an epidemic fever has for a considerable time raged in Freetown, by which a large number, both of Europeans and of natives, have been cut off. It will grieve your minds, we are sure, as it has done ours, to know, that your society has been deprived of the valuable services of your representatives in this colony.

“We suppose you have heard that the late Rev. W. R. Peck had the usual fever of this colony, early in the month of May last, from which he recovered, and was enabled again to resume his labours for a short time. We have now to communicate that he was seized with the epidemic fever about the 27th of June, and that he continued to suffer under it until the afternoon of the 3d of July, when his happy spirit took its flight to the mansions of bliss. He was visited, during his illness, by both of us, and evinced a calm resignation to the will of his heavenly Father in the approach of death, though it was evident he keenly felt for the cause in which he was embarked, and for the prosperity of your mission in this colony, in particular. Of him it may truly be said, that he was a devoted and a zealous missionary.

“The Rev. W. Munro had enjoyed almost uninterrupted health from the time of his arrival, up to the time when he was attacked by that disease which terminated fatally. He had been incessant in his attentions to his afflicted brother Peck, up to the time of his decease; at which period it was conceived better for him to remove from his residence to that of one of those who now address you, (the Rev. W. K. Betts,) that he might there enjoy

that rest of body, and composure of mind, which he so much needed. With this advice he complied; but the same evening the symptoms of fever appeared. Medical aid was immediately called in, and promptly rendered by Dr. Boyle, the colonial surgeon, whose unwearied attentions to both your servants, during their illness, deserve the highest commendations. While we regret, however, that his skill in this case, as in the other, proved ineffectual, it is a consolation to our minds, and will, no doubt, be an alleviation to your sorrow, to know that our departed brother Munro appeared to have his soul firmly stayed on the merits of the Redeemer; and though he at times experienced aberration of mind, yet he never betrayed any fear of death, or doubt of his interest in the Saviour. He was removed from a suffering to (we doubt not) a glorified state, on the morning of the 8th instant. His end was peace, and his works shall follow him."

At the close of 1833, and commencement of 1834, subscriptions were made in various parts of this country, for the purpose of recording, in a permanent and substantial form, the public sense of the virtues and services of William Wilberforce, in which men of all ranks and parties zealously united. The Wesleyan Missionary Society considered that Africa also ought to have its Wilberforce testimonial; and that one more appropriate could not be erected than a Christian school, for the children of liberated negroes, in connexion with the ministry of the gospel and its holy ordinances, in the very town which was distinguished by his name, and from which the Church Missionary Society had been lately compelled to withdraw all

aid. A sum of money was therefore raised for this important purpose.

The Wesleyan Society had, in 1835, eleven different buildings throughout the colony, in which public worship was held; and the following is a tabular view of the state of their mission :

	Com- menced.	Congre- gation.	Commu- nicants.	School Children.	Teachers & Leaders.
Freetown.					
1. Bathurst Street,	1817	300	88	162	7
2. Maroon Chapel,	1821	300	70	0	4
3. Ebenezer Chapel,	1832	150	30	0	2
Portuguese Town, . .	1817	280	105	204	8
Congo Town, . . .	1817	180	54	60	4
Soldiers' Town, . . .	1818	260	47	0	3
New Town, West, . .	1826	350	118	0	5
Wellington,	1833	250	71	240	6
Wilberforce,	1834	50	0	47	1
Lumley,	1834	60	0	0	0
Murray Town, . . .	1834	40	0	45	1
		<hr/> 2220	<hr/> 583	<hr/> 758	<hr/> 41

The Wesleyan Methodists commenced a separate mission, in 1821, at St. Mary's, at the mouth of the river Gambia. The restoration of Senegal and Goree to the French had induced a considerable number of the British to retire hither. The river being navigable for 500 miles, afforded facilities for communicating the truth into the interior, which was a second inducement to the choice of this spot. Governor Mac Carthy had, moreover, recently established a colony on that river, as a dependency of Sierra Leone, and held out considerable encouragement to the expectation of success in this new undertaking. It was at first intended to fix the mission at Tentabar, some distance up the

river, but various considerations at length induced the missionaries to prefer Mandanaree, a native town on the banks, and only six or eight miles from Bathurst. A yearly tribute of twenty dollars was agreed to be paid for the land which was selected. Of the natives, the missionaries thus write: "Their character is bad enough. As masters, they are proud, insolent, and cruel; as servants, they are fawning, hypocritical, and extremely dishonest. It seems as though mohammedanism had made them almost, if not altogether, the worst of men; and the generality of them think themselves authorized to cheat and steal from white people at every opportunity. The king is a pagan, and so are the greater part, if not all the people of the town, but their paganism is mixed with the worst mohammedan superstitions." Mandanaree was obliged to be relinquished in 1823, from the excessive badness of the water, and its prejudicial effects on the health. Mr. Baker, who first occupied the post, after having been stationed at Sierra Leone, was soon under the necessity of removing. Mr. Bell, who was next sent out from England, died in about six weeks after his arrival. Mr. Lane, who succeeded, in about six months had to remove to Sierra Leone for the recovery of his health, where he died shortly afterwards, aged only twenty-seven. Mr. Morgan, who alone remained, then accompanied the commandant, major Grant, up the Gambia, with the view of forming a new settlement, and Lemon Island, afterwards called Mac Carthy Island, about 300 miles from St. Mary's, was chosen as the most favourable spot. The thermometer rose here, at two o'clock on some days, as high as 110° in the shade. "I was

almost led to fear," remarks Mr. Morgan, "that I should not be able to live here; but while men, actuated by the love of gold, expose themselves to such inclemencies, I trust that the love of souls will not be less influential on me." His state of health shortly afterwards obliged him to return to England.

The mission to the Gambia has eventually extended itself to several towns and villages on the main land. In the town of St. Mary's, a substantial stone chapel has been recently erected. The congregation is reported to be good, consisting chiefly of natives and of liberated negroes. Several hundred children are educated in the mission schools, and two missionaries are actively engaged in proclaiming a crucified Saviour, assisted by one native missionary.

In 1833 a missionary was appointed to Mac Carthy Island, and since that time a chapel has been built, capable of accommodating 500 people. Here there are about 100 communicants, and fifty school children. 200 couples have also been united in the bonds of christian marriage. A large tract of land, extending for several miles on the banks of the river, has been purchased for the purpose of forming a Foolah settlement. In 1835 there were two missionaries on this island, one of whom had it in especial charge to commence, with all convenient speed, a translation of the sacred volume into the language of the Foolahs. There were also three native missionaries.

In 1835, a mission was also commenced to Cape Coast, which originated in the pious zeal and liberality of captain Potter, of Bristol, who, affected with the state of Cape Coast Town, which contained

6,000 inhabitants destitute of the ordinances of religion, generously offered to take with him a missionary, for the purpose of introducing the gospel. The mission promises to be useful. The missionary sent out died, but two others are about to embark, who are to be assisted by a native teacher from Sierra Leone.

We shall now refer to the efforts of the Americans. In December, 1816, the general assembly of Virginia adopted a formal resolution, requesting the executive to correspond with the president of the United States, "for the purpose of obtaining a territory on the coast of Africa, or upon the shores of the North Pacific, or at some other place, not within any of the States, or territorial government of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth." Similar resolutions were adopted by the legislatures of Maryland, Tennessee, and Georgia, and the plan of colonization was generally favourably received by the Americans.

This speedily led to the formation of a society called 'THE AMERICAN COLONIZATION SOCIETY.' The number of free persons of colour in the United States was estimated at 200,000. The first annual meeting of the society was held on the first day of 1817, when the honourable Bushrod Washington, nephew of general Washington, was elected president, and directed, with the board of managers, to present a memorial to congress on the object of the society. This memorial was accordingly drawn up, and presented to the House of Representatives. The house ordered it to be printed, and referred

it to the committee on the slave trade. This committee made a favourable report on the memorial in the month of February.

The attention of the society was first directed to the choice of a proper site for the intended colony, and for this purpose two agents were sent to the coast of Africa. These were the Rev. Mr. Mills, who had travelled very extensively, as an indefatigable and faithful missionary, among the back settlers of the United States, and had given proof, in his past labours, of qualifications highly suitable for the important investigation with which he was entrusted; and the Rev. Mr. Burgess, another intelligent minister.

Having first visited England, to obtain what information they could from those interested in the English settlement of Sierra Leone, they sailed from London for that settlement, February 2, 1818. After explaining the object of their coming, every facility was afforded them; and two intelligent men of that colony, well acquainted with the country, accompanied them down the coast to introduce them to the native chiefs, and act as interpreters in their negociations for the purchase of lands. From the information they received, they determined upon the island of Sherbro, about 100 miles south of Sierra Leone, as the most eligible situation for the proposed settlement; and after visiting several of the head men, or kings, on their way, they arrived at this island, and opened a negociation with king Sherbro, for the purchase of a part of his territory. After spending five weeks in visiting the Sherbro country, on the 22nd of May they left the colony. Mr. Mills was, however, seized with fever after they had been a short time at sea, and died in a few days. His

energy and intelligence had greatly contributed to the success of the mission.

Encouraged by the representations of their surviving agent, the society determined to lay the foundation of their colony as soon as possible; and for this purpose made great exertions to fit out an expedition immediately. In this they were assisted by the president of the United States, who, in carrying into effect the act of congress of March 3, 1819, determined to unite with the Colonization Society in the promotion of their object. By the second section of this act, the president of the United States is authorized "to make such regulations and arrangements as he may deem expedient for the safe keeping, support, and removal beyond the limits of the United States, of all such negroes, mulattoes, or persons of colour, as may be delivered and brought within their jurisdiction; and to appoint a proper person or persons, residing upon the coast of Africa, as agent or agents, for receiving the negroes, mulattoes, or persons of colour, delivered from on board vessels seized in the prosecution of the slave-trade, by commanders of the United States' armed vessels."

In the execution of this authority, Mr. Monroe, then president of the United States, appointed the Rev. Samuel Bacon and John P. Bankson, Esq., to reside on the coast of Africa, as agents of the United States, with instructions to co-operate with the agents of the Colonization Society; and in February, 1820, these gentlemen sailed from New York, having on board Dr. Crozer, the society's physician and agent, and eighty-eight colonists. Mr. Bacon had been formerly an officer in the American army, but had been latterly at the bar,

and afterwards admitted to holy orders in the episcopal church.

This first expedition was in every way unfortunate. It reached the African coast at the worst period of the year, as the rainy season was just setting in. The exertions which were made in transshipping the goods at Sierra Leone, in order to get them landed at Campelar, a small island in Sherbro bay, that the new colonists might wait there before the rains began, and till they were over, before proceeding to Sherbro, were also greater than a due consideration of health would have allowed. John P. Bankson, esq. and Dr. Crozer, were first seized with fever. In about three weeks 2 Dr. Crozer died. Mr. Townshend, the commander of the village in which their stores had been transhipped, and midshipman of an American sloop of war, which the American government had despatched previously to cruize on the coast for a year, followed. The Rev. Mr. Bacon being taken ill, was carried from Campelar to Kent, in the Sierra Leone colony, and died two days after his arrival. 3 Mr. Bankson then fell a victim, and was followed 4 by the six men and one boy, who manned the transport sloop of war; so that out of twelve Americans who had sailed from New York, eleven thus quickly breathed out their lives on the shores of Africa. 11
2

Of the coloured people, twenty-two died. Mr. Daniel Coker, a mulatto, who accompanied the colony as a free emigrant, having been appointed 6 by Dr. Crozer, in the view of his own decease, deputy agent for the society, took charge of the survivors. Subsequently to the death of the leaders of the expedition, a palaver had been held with

king Sherbro, Kong Couber his son, and king Fara. It was settled that the people should remove from Campelar to Sherbro island; and should fix themselves near to Manno, a town on that island.

Mr. Doughen, the only survivor of all the whites engaged in this undertaking, after the melancholy loss of all his companions, proceeded to Sierra Leone, where he was received with great kindness by the governor, colonists, and missionaries. He soon left that colony and reached London, on his return home.

Mr. Coker proved himself intelligent and suitable for the charge intrusted to him. He was a man of colour, from Baltimore, and a preacher among the methodists in America. The survivors of the blacks were, however, obliged, under his direction, to remain on the low grounds of the island of Sherbro, exposed to the inclemency of the weather, and altogether in the most forlorn condition.

In January, 1821, the brig Nautilus was chartered by the American government, and sailed from Norfolk with supplies for the settlers, and about forty additional colonists. Mr. John B. Winn had charge of the expedition, accompanied by Mr. Ephraim Bacon, as agents of the United States; and Mr. Christopher Wiltberger, and the Rev. J. R. Andrus, as agents of the American Colonization Society.

Mr. Andrus had been some time before strongly recommended to the Church Missionary Society, by bishop Griswold, the American Episcopal Missionary Society not having been then formed. It had been in contemplation that he should proceed to Ceylon, and co-operate there with the Church Missionary Society's labourers, when he now

devoted himself to promote the efforts of his countrymen in Africa.

Accompanied by Mr. Bacon, and their two native friends, William Tamba and William Davis, he left Sierra Leone in a schooner, on March 22nd, 1821. On April 1st they reached the Bassa country. The old king, John, who received Mr. Cates so cordially on his visit to these parts, was dead. He had been succeeded by king Ben. On the 12th of April, king Ben and the headmen held a palaver with their visitors; when an agreement was made for a quantity of land, to be held by an annual payment, or tribute, of two casks of rum, two casks of manufactured tobacco, one box of pipes, twenty pieces of cloth, and other articles.

Mr. Andrus had it in contemplation to return to America, in order to state to the government and the society his views of the measures which seemed necessary for the well-being and prosperity of the colony. The plan was, however, changed, on the day previous to his intended departure; the ill health, as it appears, of Mr. Bacon, rendering it necessary that he should return to America. Mr. Bacon accordingly left Sierra Leone, on the 16th of June, 1821, in an English vessel bound for Barbadoes; whence he proceeded to Martinique, and thence reached New York on the 19th of August. In the mean while, his late associate, Mr. Andrus, had sickened, and died. He was buried on Sunday, the 29th of July—‘a great loss,’ says Mr. Johnson, ‘humanly speaking, to the cause of Africa.’

Mr. Coker had soon a melancholy announcement to make in the Sierra Leone Gazette. It was as follows, and bore date Aug. 28, 1821.

“Mr. J. B. Winn, first agent of the United

States of America for captured Africans, departed this life on the 25th instant, after ten days' illness, and was interred by the side of Mr. Andrus.

“ The piety, zeal, and judgment of our lamented agents had made their lives valuable and dear to us. It was the good of Africa and her afflicted children, that called them from their country and friends, who held them dear by a thousand ties. But He, whose ways are past finding out, has seen it best to deprive us of them and their future usefulness : and although, with the patriarch Jacob, according to our view, we might say, ‘ All these things are against us ;’ yet we would, in humble submission to the Divine will, adopt the words of holy Job, ‘ The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord !’ ”

By a letter from the Rev. W. Johnson, dated October 10, 1821, it was soon learned that this death had been followed by others. He wrote:—

“ Our prospects of the mission to the Bassa country, which were some time ago so very bright, are entirely beclouded again. I stated in my last, the death of Mr. Andrus, and the return of Mr. and Mrs. Bacon to America: I have now to add the death of Mr. and Mrs. Winn, and the Bassa king's son. Mr. and Mrs. Winn both died of the fever in one week; and the young chief with the bowel complaint. What shall we say to these things? Is the time of mercy for the Bassas not yet come? But we will leave this to our God, and wait patiently for him to remove the gloom. ‘ His hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.’ It is enough that the Lord has said, that ‘ Ethiopia shall soon stretch out her hands unto God.’ ”

In the autumn of 1821, the society appointed a new agent, Dr. Ayres, who immediately repaired to the coast of Africa. The former purchase of land had been broken off, in consequence of the agents' insisting upon the abolition of the slave-trade, as a part of their treaty. To this the natives would not agree, the slave-trade being their principal medium of communication with European and American traders, and their only means of procuring foreign luxuries. Failing in this, the former agents had at length refused to make any contract. Other land was purchased by Dr. Ayres at Cape Mesurado, north-west of Grand Bassa. While Dr. Ayres, however, proceeded to Sierra Leone to adjust concerns, a dispute arose between the natives and the colonists, which, on Dr. A.'s return, led to a palaver. Here he assumed a bold tone, and insisted on the fulfilment of the bargain, which the chiefs were disposed to delay, in the hope of more contributions. The business was at length adjusted, and possession taken of the Cape, on April 25, 1822, by hoisting the American colours, and firing a salute, in the presence of the chiefs and people.

In the mean time, the settlers had been busily engaged in erecting houses, and providing for their immediate necessities. They had been thus occupied but a few weeks, when another danger threatened their destruction.

A British vessel, containing some recaptured Africans, stopping to water at the Cape, parted her cable, and was driven ashore. A French slaver was, at the time, hovering on the coast, waiting for a cargo; and this, joined to the almost universal principle of 'wrecker's law,' induced the natives to

attempt to secure the prize. Several of the colonists engaged in her defence, and, in the contest that ensued, which they in vain endeavoured to prevent, two of the natives were killed; and, on the following day, a British soldier, and one of the colonists, shared the same fate. These events produced a great excitement among the natives; a grand palaver was held, at which a large number of chiefs were assembled; and the impending danger was only averted by the efforts of Dr. Ayres, who again succeeded in calming the natives, and preventing their committing any violence upon the colony. Notwithstanding his success in this crisis, the situation of the settlers at this time, owing 'to the commencement of the rains, the unexpected difficulty in building, and the impossibility of obtaining native labour, on account of the recent disturbances,' was so distressing, that Dr. Ayres determined to visit the United States, to acquaint the society with the necessities of the colony, and obtain supplies for its relief. Before his departure, he offered to remove the colonists to Sierra Leone until his return, but they preferred remaining on their hard-earned territory, under the direction of one of the most respectable of their own number, whom Dr. Ayres appointed to the trust. Dr. Ayres sailed for America on the 4th of June, 1822, leaving the emigrants in quiet possession of their settlement, but in great want of stores of all kinds.

It was resolved that the new settlement should be named Liberia, as denoting a settlement of persons made free; and the town Monrovia, as an acknowledgment of the important benefits conferred

on the settlement by the chief magistrate of the United States.

The river Mesurado is a beautiful stream, twenty feet deep, and unobstructed, except at the mouth, where there is a bar, on which there is not more than four feet water at low tide. It is well stored with various kinds of fish, and the banks are covered with mangroves. The trees around grow to the height of 100 feet and upward, of a diameter of four and five feet; proving thereby the strength of the soil, while plants, esculent and medicinal, everywhere spring up under foot.

The government of the United States having a number of Africans in the custody of the marshal of Georgia, who had been liberated a few months previously from the hold of a slave vessel, by the operation of the law of 1819, determined, at this time, on the transportation of them to their native country. A vessel was chartered for this service in Baltimore, on board of which thirty-seven persons, under the patronage of the Colonization Society, were also embarked, with a moderate supply of stores, for the settlement.

This expedition was committed to the direction of Mr. J. Ashmun, who anchored under Cape Mesurado, on the 8th of August, 1822.

Mr. Ashmun immediately assumed the direction of the colony, laid out the plan of a town, and began to erect such fortifications as might secure it against any attack of the natives.

This precaution, it soon appeared, was not needless. At break of day, on the 11th of November, many hundreds of the neighbouring natives attacked the colony, in hope of plunder: they

were soon compelled to retreat; but, on the 2nd of December, they renewed the attack, in still greater numbers, but were again repulsed. The military force of the colony consisted of only twenty-eight men and boys. The Sierra Leone colonial schooner, *Prince Regent*, at this juncture hove in sight, on her way to Cape Coast. Her commander, captain M'Coy, with captain Laing and other British officers, who were passengers on board, entered into a negociation with the natives, and peace was restored.

Severe sickness soon after visited the colony, and brought many to the grave. Mr. Gordon, midshipman, and eleven sailors, left by captain M'Coy for the protection of the colony, who had volunteered their friendly services on this occasion, almost all fell victims. Mr. Gordon and nine of the sailors dying of inflammatory fever, in the last week of December and the first of January.

Peace was restored with the natives, by the intervention of the British, on their attack of the new colony, at the end of 1822, but in the April of the succeeding year, an American captain on visiting the coast, found the colony in a very critical state.

Dr. Ayres, after taking possession of the new territory, in April 1822, and proceeding subsequently to America, returned with a reinforcement of sixty-one settlers, and a supply of stores, in May, 1823. Unfortunately the war and subsequent attention to works of defence, had prevented any due preparation for the reception of emigrants; and though this circumstance at any time was sufficient to occasion deep regret, at the commencement of the rains it was peculiarly distressing. A fever soon began, and spread with great rapidity

among the new colonists, occasioned probably by their previous exertions in unloading the ship, their wretched accommodations, and their early deprivation of the personal attentions of Dr. Ayres, who was among the first seized with the disease.

On recovering he saw each surviving settler settled on lands of his own, where, by a course of honest industry, Dr. A. considered he might procure a comfortable subsistence, and raise himself and posterity from that state of degradation in which he had been placed in his native land, to a state of happiness and independence. Dr. Ayres, on accomplishing this, resigned his appointment as agent of the society.

On his resignation of the agency in December, 1823, to which he was chiefly led by the state of his health, after the attack of fever with which he was visited, Mr. Ashmun took the superintendence of the new colony.

The health of the colonists continued good during the whole of the year 1825, and there occurred scarcely any deaths. Five schools were put into active operation, besides sabbath-schools. The children were both emigrant and native, and sixty of the latter were well-instructed. In consequence of a piratical act, committed on a British merchant vessel, in Liberia Bay, by a Spanish slave-trader, it became necessary for the agent at Monrovia to interfere, and destroy three slave-factories within ten miles of the town, in doing which, 116 miserable victims were rescued from slavery, and comfortably clothed, fed, and educated at Monrovia. Other slaves were also rescued, and taken charge of by Mr. Ashmun. Accessions of settlers were also made from the United States to the new

West African colony. An emigration of 154 persons took place from Virginia this year under Dr. Peaco. An accession of territory was moreover made, and the colony enlarged its boundaries by obtaining under its jurisdiction a large and fertile region between the Mesurado and St. Paul rivers, unlimited in its extent toward the interior, and well adapted to all purposes of agriculture.

Two beautiful chapels, each sufficient in size to contain several hundred worshippers, now stood on the confines of a once gloomy forest, that had been consecrated to the demon worship of the natives.

In 1826, the Rev. Mr. Sessions, the Rev. Mr. Holton, (a coloured missionary,) and a large body of coloured emigrants from New England, arrived at the new colony from Boston. A printing-press also accompanied this body, which was received with enthusiastic joy, and led to the establishment of a newspaper, entitled the "Liberia Herald." This was sent as a present, and a printer sent with it, at a salary allowed. He died, however, almost on arrival. Mr. Sessions also died before he had been in Liberia a month, and Mr. Holton lived but five months. The new emigrants were welcomed by the discharge of artillery, by acclamations of joy, and by the crowds at the wharf ready to conduct them to their dwellings. The colonists were all admitted as free citizens of Liberia, drew their town lots and plantations, and were located temporarily in convenient houses generously offered them by the citizens till they could erect their own. The agent afterwards made an excursion to Grand Colo, a fine fertile country a considerable distance to the south-east of Liberia. All the headmen, with one exception, were desirous to have schools

immediately established for the instruction of their children in English. The king of Grand Colo was particularly favourable to the design of the new colony, and sent to it by one of his schooners, a cargo of rice and oil.

It being found that the climate of Liberia was almost as pernicious to coloured men from the western parts of the United States, as to the whites, but that it was healthy to coloured men of the southern states, missionaries and emigrants were in future sought for from that quarter only.

Two hundred and twenty-four plantations of from five to ten acres each, were occupied by the settlers, most of which were under cultivation. The trade, also, of Liberia increased with great rapidity.

Much progress was also made this year in the construction of public buildings and works of defence. The fort was rebuilt in a style of strength and beauty. A receptacle capable of accommodating 150 emigrants, was completed. A new agency-house, market-house, Lancasterian-school, and town-house, were erected, and the government-house was finished. A wing of the old agency-house was fitted up as a library, with 1200 volumes.

A missionary society was formed at Liberia this year, which held its first anniversary on April 16th. Forty-five members paid one dollar each. A great desire for improvement, also, arose among the colonists. All the children, and more than two-thirds of the adult population of Monrovia, attended the different schools.

Mr. Ashmun, the agent of the society, and governor of the colony, in March 1828, left Liberia on his return to America, on account of ill-health.

He arrived at Newhaven on August 10th, having been detained some time by his weakness, at the island of St. Bartholomew, but died on the 25th of the same month.

On his embarkation, he was escorted by the military, and accompanied by nearly the whole population, who testified their respect for his worth, and their grief at his departure. On arriving at St. Bartholomew's, he writes, "After a severe struggle with myself, I am obliged to yield to necessity, and see the ship sail hence for the United States without me, uncertain when I am to follow, if at all. During the passage of forty-seven days, my sufferings were nearly indescribable. I spent two weeks in the anticipation of an almost certain death before I could see land again, and was at length wholly confined to my cot." On arriving at Newhaven, it was ascertained by his attending physicians that his disease was of a kind, and had proceeded to an extent, which rendered recovery almost hopeless. His last days were days of great suffering, but they were cheered with that placid serenity of trust in God, and that joy of hope, which showed how high the immortal spirit was soon to soar above the decaying body.

It was an affecting incident, that during the solemnities of the funeral sermon, Mrs. Ashmun, mother of the deceased, who arrived at that hour in the steam-boat, ignorant of his death until her landing, drove up to the door of the church, and entered just as the prayer was closed, to mingle the first impulses of her grief with the sorrowing assembly. She reached forth her aged hand to touch the coffin, which produced an impression on those who beheld her not easily obliterated.

Mr. Ashmun was succeeded by Dr. Randall, who arrived at Liberia in December, 1828. He was soon afterwards attacked by fever, but shortly became convalescent. His zeal, however, for the welfare of his new and responsible charge, carried him beyond prudent bounds, in leading him to expose himself prematurely in the discharge of his public duties, being deprived of the aid of all his chief assistants, who were ill at the same time. A relapse ensued, which brought him to the grave in April, 1829.

Dr. Anderson, who succeeded Dr. Randall as acting colonial agent in Liberia, died after an illness of ten days, of the fever of the climate.

In October, 1830, Dr. Mechlin proceeded to Liberia as colonial agent, with about 140 emigrants. The Rev. Mr. Skinner, a Baptist missionary, and his wife, accompanied him. Another vessel followed with eighty-three emigrants, all of whom were liberated with a view to their colonization.

In 1831, it was determined by the board of managers that they would "immediately commence arrangements for obtaining the necessary funds, and sending to Liberia within their present year, six vessels, from different ports in the United States, on the first days of May, July, September, November, January, and March, the first vessel to sail from New York, on May 1st, 1831, the second from Baltimore on July 1st, the third from Philadelphia on September 1st, and the others from different places, whenever such places should, with the aid of other means at the command of the society, secure the requisite funds."

The actual exportation was as follows. In August, 1831, forty-six emigrants, of whom thirty-nine were

manumitted slaves; in October, with a coloured crew, forty emigrants, of whom six were manumitted slaves; in December, 360 emigrants.

Dr. Humphries, the physician and assisting agent, who accompanied out the first of the two parties of emigrants last alluded to, died almost on arrival, at Monrovia, of a pulmonary affection. The Rev. Mr. Skinner, the Baptist missionary, who was also on board, in returning to the United States a few months after his arrival, also died during his passage: his wife and child died before he sailed.

The society of Friends in London, appropriated 2000 dollars to aid their brethren in North Carolina, to colonize the free people of colour under their care. Mr. Elliott Cresson, an agent of the Colonization Society, on visiting England, also collected 3756 dollars.

During the year ending in the middle of 1833, 790 persons sailed for Liberia from America, in six vessels, 247 of whom were manumitted slaves. Many of the rest were highly respectable people of colour, and some of them exemplary religious teachers. The receipts of the society that year were 42,603 dollars, and the expenditure 52,645 dollars.

* During the year 1834, 251 persons sailed to Liberia, of whom 169 were manumitted slaves. The mortality among the more recent emigrants had been considerable, 134 having died out of 649 landed from six vessels. The population shortly before was, Monrovia 1000, Caldwell 600, Millsburg 400, New Georgia 400, Stockton 200, Finley 200. Finley is eighty miles south-east of Monrovia, the other four towns from three to twenty miles. Three churches were erected in

1832, one at Monrovia, and the other two at the villages of the recaptured Africans. The colonists had entered on the work of missions among the heathen around them, a board of domestic and foreign missions had been formed, and a missionary had been appointed for one year to the Vye people, at Grand Cape Mount.

The whole expenses of the colony from the first have been about £40,000.

An emigrant pays £8 for a passage, provisions, shelter and rations for six months after his arrival, together with a grant of thirty acres of land.

To the American Colonization Society many objections have been raised, as to the bearing of its operations on the slave question in the United States. This subject, however, does not come within the range of an account of West African missions.

We now proceed to notice the efforts of Mrs. Kilham. Sundanee and Mahmadee, two African youths, from Goree and the Gambia, were taken under the care of Mrs. Hannah Kilham of Sheffield, a member of the SOCIETY OF FRIENDS, in 1820. They both spoke the Jaloof language. This benevolent lady acquired from them their native tongue, reduced it to grammatical principles, and published a small vocabulary in it. Of the numerous languages and dialects of Africa, spoken by a population of probably 30,000,000, scarcely one had hitherto been reduced to writing, a circumstance sufficient in itself to account for the degrading ignorance of the inhabitants of that extensive continent. She also instructed the youths in the English language, and taught them to read, write and cipher, not forgetting to inform them con-

cerning the christian religion, that on their return home, they might be useful in Africa.

A fund was raised by the society of Friends towards an extension of this plan, and Wm. Singleton, of Langley, near Sheffield, volunteered his services to proceed to Africa, to open a friendly intercourse with the chiefs of the Jaloof nation; to engage, with their own consent, and that of their friends or parents, two more pupils of that nation; and to employ his leisure time in collecting information on the state of the country, the natives, and their language. He sailed at the end of 1820, and returned in good health, after a visit to the Gambia and Sierra Leone, in July, 1821.

Hannah Kilham, by her own desire, with suitable attendants, made a temporary visit to the coast of Africa, under the direction of the Friends' African committee. She sailed at the conclusion of 1823, and on her arrival, obtained the consent of the chief to a settlement at Birkow, a Mandingo town, on the Cape St. Mary, eight miles from Bathurst, for the purposes of a school and farm.

Mrs. Kilham proceeded to visit Sierra Leone, and then returned to the Gambia, and shortly afterwards to England. A month's residence convinced her of the suitability of the place for a permanent abode. Mr. Smith, who had accompanied her, was left in charge of the concerns at Birkow. Mr. Thompson, who had also accompanied her, on returning with her, took cold, which was succeeded by inflammatory fever, and terminated in death during the passage. Of his death-bed she writes:—

“ I could not doubt, from the precious feeling that was sensibly about him, and from the state of mind which was evinced, both before and in his

sickness, that Divine love was near him, and the refining influence of the Redeemer's power preparing him for a better habitation. The support which was mercifully extended to his beloved sister and to myself in the awful moment of his departure, the precious feeling of peace which accompanied, and the Divine consolation which covered our minds as a light dispersing all darkness, while we sat beside the remains of our much-endearred friend, when brought upon deck to be committed to the great deep, are unmerited favours, which will, I trust, still be held in humbling and grateful remembrance."

In 1827, Hannah Kilham determined on repeating her visit to Western Africa. Her especial object was to avail herself of all accessible means, particularly the more intelligent of the liberated Africans, of making vocabularies of the various languages and dialects of the coast and the interior. The supply of instructors, in consequence of sickness and death, had always been so inadequate to the pressing wants of the stations, that little progress had been made by the missionaries in forming vocabularies, except in Susoo and Bullom, and much benefit was to be anticipated from the undivided attention of one intelligent person to this important matter. She proceeded at the end of the year to the land for which she and the society of Friends in general were so much concerned, in company with several of the labourers of the Church Missionary Society.

From the Gambia she again went to Sierra Leone, and took up her abode with Mr. Weeks. He accompanied her to several of the villages, where, in the course of a fortnight, she obtained

specimens of many different languages spoken by the liberated Africans, and afterwards further increased her stores of information. The specimens of the language which she obtained consisted of words representing, to the best of her judgment, the sounds used by the natives to express the most general and familiar ideas. To these she affixed corresponding English words, and thus formed a beginning, in the respective languages, of English and native vocabularies. She had a severe attack of fever about a month after her arrival at Sierra Leone, but afterwards, by the mercy of God, recovered. Such was her activity of mind, that even during the attack she walked a considerable distance to attend the funeral of Mr. Heighway, of the Church Missionary Society.

Hannah Kilham's report to the committee of Friends, of her second visit, was drawn up with great simplicity and piety. The following pleasing anecdote is extracted:—

“The good feeling which subsists between T. Macfoy, the superintendent, and the people under his care, it is truly pleasant to witness. Their conduct on one memorable occasion is worthy to be recorded, as a striking proof of their affectionate, courageous, and truly generous feeling, in a moment of extreme danger. The store near to T. Macfoy's house had taken fire; it contained, among other things, a barrel of gunpowder, which had been got for blowing-up rocks in making the new roads. T. M., in his first alarm, called on the people to escape for their lives; but they promptly replied, ‘No, no; we must fight that powder;’ and, rushing past the flames, they, with a quick and laborious effort, disengaged the barrel, and brought

it out. While T. M. was attending to the extinction of the flames, some of the people, from the fear that the house might yet take fire, took away his wife and children to convey them to a place of safety. M. Macfoy had but lately been confined to her room; and wept in anxiety and distress, as they brought her away. They tried to comfort her, saying, 'Don't cry, ma-my—your children shall not be lost—your house shall not burn.' T. M. returned to his house, and found it stripped of his family, and furniture, and knew not where they were gone. In going out into the road, he saw there the furniture spread out in a line, and men regularly placed along to guard it. On the furniture being brought back, it appeared that there was not any thing lost, and only a single glass tumbler broken. T. Macfoy was affected with the conduct of the people; and, speaking to them of what he felt toward them, and his wish that he could return their kindness, they quickly replied, that they wanted no return, but that which they now enjoyed."

On Mrs. Kilham's return to England, she published "Specimens of African language, spoken in the Colony of Sierra Leone." These specimens extend to thirty languages, and could not have been collected and systematised, in the short time applied to the object, without great skill and diligence. Her exertions may well serve both as a stimulus and a guide to the present and future missionaries, in prosecuting the knowledge of the African tongues. She next published a pamphlet, entitled, "Claims of Western Africa to Christian Instruction, through the Native Languages."

In furtherance of her design of cultivating these

languages, at the conclusion of 1830 she visited Africa a third time. A severe attack of fever on her arrival caused her to suffer much, but God spared her life. She made trial of her elementary system of instruction on twenty African girls lately liberated from a slave vessel, having obtained a school-room at Charlotte, with the necessary assistance. The children attended the means of grace provided by the Church Missionary Society.

In February, 1832, Hannah Kilham visited Liberia, and in March she embarked on her return to Sierra Leone, in good health, but died during the voyage, and thus fell a victim to her ardent zeal, and was cut off in the midst of her usefulness.

The GERMAN MISSIONARY SOCIETY determined, in 1827, to send out a mission of six brethren to Western Africa. Three of these were to proceed to the Gold Coast, and three to Liberia. The names of the latter were Handt, Sessing, and Hegele. They had all been three or four years in the missionary seminary at Basle, and were ordained at Auggen, in the Grand Duchy of Baden. They were sent to spend a few months in England, previously to their embarkation for Africa, in order that they might perfect their knowledge of the English language. As the ship was preparing to leave Plymouth for Africa, a block fell from the rigging, and struck Mr. Hegele's head. He was taken on shore for medical assistance, but none of his friends could leave the ship, as it was on the point of sailing. He was therefore left behind, and his life was for a short time in danger. At the beginning of 1828, he was, however, enabled to accompany the Rev. Messrs. Kissling and Wulff to Sierra Leone, and from thence to Liberia.

These five missionaries all arrived in safety at Liberia, but were speedily scattered. Mr. Sessing and Mr. Hegele left in March 1829 for England. The latter had experienced much injury from his blow, and had afterwards been so much affected by the sun in proceeding from Liberia to Grand Bassa, to commence a mission there, as to be obliged immediately to return to Liberia. Mr. Sessing accompanied him in his expedition, and remained at Grand Bassa about seven weeks, when he was called back by distressing news. He found on his return Mr. Hegele so ill, as to afford little prospect of restoration to health. Mr. Sessing accompanied him in a schooner to Sierra Leone, when Mr. Hegele's state was such, that he was obliged to accompany him to Europe. Mr. Wulff was dead before Mr. Sessing could return from Grand Bassa. Mr. Kissling was extremely ill, and Mr. Handt had separated himself from the society, and gone to Cape Mount, to establish a mission there. He, however, returned, on hearing that Mr. Kissling had been left solitary.

The following is Mr. Kissling's report of the Bassas, made after his visit to them:—

“I was received very kindly by all; but gazed at like a wonder. My coming to and dwelling among them puzzled them much, as they had seen no Europeans but slave-traders and merchants, who came to them for their own interest's sake; but that any body should come and live among them for the purpose of teaching them, appeared to them inconceivable. They said, I could not live among them, because their gregree-men would not suffer me to teach them reading and writing; but this fear soon gave way to the hope of being by these

means raised some steps nearer to European civilization, and consequently many intreated me to take their children under my care.

“ Their king Joe particularly took an interest in my proposal, on which I had many conversations with him. He, at first, objected to the possibility of teaching Africans to read and write ; but on my referring him to other black people who had learned, and on showing him, by writing down some Bassa words and repeating them, how easy and useful a thing it is, he said, ‘ Very well, very well, book-palaver be good palaver : as soon as you can make school, I send my boys and girls ; they be young, they can learn it ; I be too old.’ I gave him to understand, that if he would receive us well and kindly, some more of my friends would come and teach him and his people good things ; upon which he replied, ‘ That be fine palaver. Me like white people. White people be too fine : they know book. God knows book ; white men be like God.’ After I had been looking out for a suitable place where to establish a missionary settlement, and was just on the point of asking the king’s permission, he anticipated my wishes, by entreating me to choose a convenient place, and accompanied me himself to that which I had fixed upon. I once more plainly told him what was my purpose in coming to them ; that in my native country there are many places as fine as this ; that I was not come because my home displeased me, but only because I wished to do them good by teaching them the great book. ‘ Very well,’ said he, ‘ you come to be my friend : you sit down here ; my boys must come to build you house, and then we look. Suppose you behave well, very well : suppose not, it

is your own fault.' Soon after a place for a missionary settlement had thus been fixed upon, and the king's people were just coming to cut down the bush, a messenger from Cape Mesurado brought me the account, that Mr. Handt had left our mission; that Mr. Wulff was dead; and that the two other missionary brethren were so ill as to be unable to write to me. This was a heavy blow to my hopes: I must immediately leave the promising sphere of labour, in order to accompany one of my brethren to his native land, who, in Africa, would have fallen a victim to the climate."

On Mr. Sessing's arrival at England, he proceeded with his sick charge to Basle; and in September, 1829, again proceeded to Liberia, with his wife and three other missionaries, the Rev. Messrs. Dietschy, Bühler, and Graner. They proceeded by Havre and New York, in order to get an opportunity of arranging their relations with the Colonization Society at Washington. They were introduced extensively to the friends of missions in some of the chief cities of the United States, and public meetings were held in their behalf in New York and Boston, and collections made in aid of their object.

They again all arrived in safety at Liberia, but similar calamities again befel them. In April, 1830, Mr. Sessing wrote:—

"We all left Basle together, the 17th of September, 1829; and arrived here, by way of America, where we made a stay of a few weeks, in good health. Mr. Bühler, myself, and my wife, arrived in a small schooner at Monrovia, on the 17th of January; our other two brethren sailed a few weeks after us, and set their foot on the shore of Africa the

28th of February. We all rejoiced together at this increase of our mission, and thanked God for this great mercy. But how little did we think of what we know now ! Oh how painfully did the Lord visit us ! No more than four weeks after this joyful meeting, two of our dear friends were gone to a far better habitation, called away by the Lord of the quick and dead. Mr. Dietschy died of the country fever, the 22d of March ; and Mr. Bühler departed this life the 26th of the same month : and so we were left to weep over the remains of our deceased friends. Mr. Graner is still very weak, lying down of the fever ; but we have hope of his recovery. Mrs. Sessing had the fever very slightly, and, thank God, she is at present in a tolerably good state of health. But what is the state of our mission now ? Our number is again reduced to only three ; Mr. Kissling, myself, and Mr. Graner, who is yet sick."

Mr. Graner, the remaining missionary of the three last sent out, survived but a few weeks. These missionaries had no time or opportunity to do much with the talents committed to them for the furtherance of the church of Christ, but they were called to glorify his name in another way ; by prayer, humility, patience, and resignation to his holy will : thus were they made willing to lay down their lives for Christ's sake, from love toward souls so dearly redeemed with his blood.

In the colony a little was done by the missionaries in the way of schools, but they found much hinderance to their labours in the habit of thinking cherished among the Africo-Americans. Although these were christians by profession, their knowledge of the gospel was generally very imperfect ; and they had been so nursed up, under their

peculiar circumstances in the United States, in an exclusive attachment to their own circle, that they would scarcely tolerate a minister who was not of their own body.

Mr. Kissling afterwards joined the Church Missionary Society in Sierra Leone, and the German Missionary Society's mission in Liberia was relinquished.

Two or three BAPTIST AFRICO-AMERICAN missionaries also proceeded to Liberia, the chief of whom was the Rev. Lott Carey, who was one of the earliest settlers in the new colony. In 1823 he rendered Dr. Ayres great service in establishing the settlement. He returned to America the same year, but in the succeeding January re-embarked with his family, and a number of the Africo-Americans, to whom he had been minister. He took the government into his hands until the arrival of Dr. Randall. In November, 1828, while the colonists were preparing to attack a slave ship, which had just entered the harbour, an explosion of gunpowder took place, in which he with others were killed.

A short description of the life of this interesting individual is here added.

He was born a slave in Charles city county, about thirty miles below Richmond, in Virginia. In 1804 he was sent to Richmond, and hired out by the year as a common labourer. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication; but God, who is rich in mercy, was pleased to awaken him to a sense of his lost state; and, about the year 1807, he was baptized by the pastor of the first Baptist church in Richmond.

A sermon, about this time, founded on our Lord's

discourse with Nicodemus, awakened in him so strong a desire to be able to read, that he obtained a Testament, and began learning his letters by trying to read that chapter.

About the year 1813 his wife died, and shortly after he liberated himself and two little children for 850 dollars. The manner in which he obtained this sum of money, to purchase himself and children, reflects much credit on his character. For his correctness and fidelity he was highly esteemed, and was frequently rewarded. He was allowed, also, to sell for his own benefit many small parcels of waste tobacco. It was by saving the little sums obtained in this way, with the aid of a subscription by the merchants to whose interests he had been attentive, that he procured this 850 dollars, which he paid for the freedom of himself and children. When the colonists were fitted out for Africa, he defrayed a considerable part of his own expense; and still owned a house and lot near Richmond.

Having married again, he lost his second wife shortly after they arrived in Africa, at Fourah Bay, in the colony of Sierra Leone. Of her triumphant death, he gives a most affecting account in his journal of that date. He afterwards lost a third wife, the daughter of Richmond Sampson, from Petersburg, at Cape Mesurado. Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the coloured people; and though he had scarcely any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought, and a strength of native intellect, which no acquirements could ever have given him. At the close of his farewell sermon, in the first Baptist meeting-

house in Richmond, before his departure for Africa, he remarked as follows :

“I am about to leave you, and expect to see your faces no more. I long to preach to the poor African the way of life and salvation. I don't know what may befall me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts on the coasts of Africa ; nor am I anxious what may become of me. I feel it my duty to go ; and I very much fear that many of those who preach the gospel in this country will blush when the Saviour calls them to give an account of their labours in his cause, and tells them, ‘I commanded you to go into all the world, and preach the gospel to every creature ;’” and with the most forcible emphasis he exclaimed, “the Saviour may ask, Where have you been ? What have you been doing ? Have you endeavoured, to the utmost of your ability, to fulfil the commands which I gave you, or have you sought your own gratification and your own ease, regardless of my commands ?”

Mr. Carey was possessed of a constitution peculiarly fitted for toil and exposure, and felt the effects of the climate, perhaps less than any other individual at the cape. He always showed that sort of inflexible integrity and correctness of deportment towards all with whom he was concerned, which necessarily commanded their respect ; but he never could divest himself of a kind of suspicious reserve towards white people, especially his superiors, which universally attaches itself to those reared in slavery.

. The interests of the colony, and the cause of his countrymen, both in Africa and this country, lay near his heart. For them he was willing to toil,

and to make almost any sacrifice; and he frequently declared, that no possessions in America could induce him to return. He was forty-three years of age at the time of his death.

In February, 1828, Mr. Jacob Oson, of New York, a man of colour, about fifty years of age, was ordained at Hartford, Connecticut, by bishop Bronnell, to proceed to Liberia, under the direction of the AMERICAN EPISCOPAL MISSIONARY SOCIETY. He died, however, when just prepared to embark.

The Rev. G. M. Erskine, a very respectable Tennessee minister, in 1829, offered himself to go to Liberia, under the direction of the same society. As the climate of Western Africa had so generally proved fatal to white men, the society would not for some time consent to his going, hoping to find suitable coloured men, to whom the climate would not be unfavourable. He, however, at length went, and landed at Liberia in the early part of the year. He died almost immediately.

The AMERICAN EPISCOPAL METHODISTS sent out, in 1832, the Rev. M. B. Cox. He arrived on March 11th, 1833, but died on July 21st. A short time before he left the United States, he said to a student at one of the American universities: "If I die in Africa, you must come after me, and write my epitaph." "I will," was the reply; "but what shall I write?" He answered, "Let a thousand missionaries die before Africa be given up." In this spirit he died. Before his death, he placed a coloured man, Isaac Liggins, in charge of a branch of the mission formed at Grand Bassa. On this subject he wrote:

"Could we find men suitable, it would probably be for the interest of the mission, as well as of

the colony and our coloured friends, to call as many of them into the field as could conveniently be supported. It would have a tendency to allay the many petty and fearful jealousies which exist here against white influence. The whole colony, with a few exceptions, seem thoroughly fearful of the authority of white men in any form. Time, and patience, and love, however, I doubt not, will soon correct this evil."

THE WESTERN FOREIGN MISSIONARY SOCIETY consists of members of the Presbyterian church in the United States. It made its first mission to Western Africa in 1832; and appointed Mr. Pinney, of Georgia, and Mr. Barr, of Ohio, their first missionaries. These young men were ordained in Philadelphia, by the presbytery of Philadelphia. They were instructed, on their arrival, to penetrate the interior, with the design of selecting a missionary station. Mr. Barr engaged to preach a sermon on the subject of missions, at Richmond, on the Sunday previous to his departure, and was advertised in the daily papers accordingly. He passed the Saturday evening in company with a few friends of missions; and on their parting from him, at nine o'clock, was apparently in perfect health. When he had retired to his chamber for the night, he felt slightly indisposed, but at one o'clock he was taken violently ill of cholera. Able physicians were immediately called in, and the usual remedies administered, but in vain. He died at three o'clock on Sunday morning, perfectly resigned to this mysterious stroke of Providence.

Mr. Pinney sailed for Liberia on the last day of the year. After spending a few months at Liberia, he was obliged to return. He again sailed for

Liberia, in 1833, with the Rev. Mr. Cloud, and the Rev. Mr. and Mrs. Laird. The latter three had scarcely landed before they were carried off by the destructive climate of that coast. Mr. Cloud died of dysentery ; Mr. Laird caught the complaint in attending to his dying brother ; Mrs. Laird was attacked with fever, and was speedily deranged in mind. They all three died within four days.

It is trusted that a review of the contents of this volume will not tend to discourage from future exertions in Western Africa. It cannot be concealed that there have been difficulties, great and many, which the missionary has hitherto had to encounter in his work of faith and labour of love in this part. But there are very few missions in which, on the whole, a greater amount of positive good has probably been effected than in this difficult station. The hand of the Lord has been manifested in the midst of his judgments, and very numerous converts have been made to the truth of the gospel of Christ. And who shall estimate the worth of a single soul ? or who shall presume to declare that the exertions of lives are to be regretted, when made successful by the mighty God, in the accomplishment of salvation ? Hundreds of immortal souls have been savingly converted, so far as man can judge, by the instrumentality of missionaries in Western Africa. Christians need to cultivate a high degree of moral courage ; they must look difficulties and discouragements in the face without dismay ; they must expect many occurrences which will appear, for a time, to be of an adverse character, and which will, in fact, retard the progress of Divine truth. With many cheering proofs

that all things are hastening on to the great day of the world's deliverance, there may still be expected seasons of disappointment. But we ought not to be disheartened; nor is any disappointment of expectation, nor any want of success, to be so much dreaded as the apathy of the church. That the christian church should cease to seek after benighted and oppressed Africa's spiritual welfare, would be a circumstance very far more to be deplored than that she should meet with the greatest impediments in the attainment of her desires. Nor is there a sphere of labour in the whole world which has such strong claims on the consciences of christians, as those parts of Africa which have been for ages demoralized and desolated by men bearing that sacred name. The disciples of the Arabian impostor have even dispensed benefits, in respect of the state of the people as to this world, in all quarters of the continent where they have banished or controlled paganism; while those who dishonour the name of the Redeemer, by which they are called, have been, in these shores, a curse in the things both of time and eternity. "Let us not be weary in well doing, for in due season we shall reap, if we faint not." The hope may be indulged, that the death of so many valuable labourers may be no less "the seed of the church," than was the death of the martyrs in ancient times. And may we not hope that God will cause some of those who were stolen from their country, or their descendants, to become evangelists, to further the triumph of the gospel in Africa?

Summary of Information received in 1836.

The CHURCH MISSIONARY SOCIETY has made some efforts more recently in the country around the colony. The Rev. Mr. Haënsel, at the conclusion of 1833, visited the Timmanee country. He spent five months in the midst of the natives, and has published copious journals of the daily circumstances of his residence among the people of that tribe. These are of a character which scarcely admit of abridgement, and relate many interesting and important, though deeply affecting particulars of the manners and practices of the heathen. On his return to the colony, in March, 1834, he most providentially escaped the perils of shipwreck, by which calamity much of his luggage was lost, and the remainder greatly injured. He succeeded, however, in swimming to shore, and in preserving a copy of each of his Timmanee manuscripts. He subsequently again attempted, during a period of nearly three months, to renew his mission to the Timmanees, but the principal natives acting towards him very deceitfully, his house, with the whole town in which he was residing, being burnt down, and his health beginning to fail, he was obliged to return to Sierra Leone at the end of July. He remained there a sufferer from the effect of his past exertions and exposures, but occasionally gaining a little strength sufficient to enable him to preach, till, on the urgent recommendation of his medical adviser, he was constrained finally to leave Africa.

Since 1835 the Church Missionary Society has sent out to Western Africa another missionary and another schoolmaster, the Rev. C. F. Schlenker

and Mr. Walter Croley. The Rev. J. F. Schön has been united in marriage to Miss Nyländer; and Mr. Weeks has, on his return to England, received ordination from the Bishop of London, and again returned to the scene of his former labours.

A considerable measure of the blessing of God appears to have attended the endeavours of the society during the last few years. Of about 10,000 individuals, who constitute the present population of the colony, fully 3,000 are tolerably regular attendants on the public means of grace at eight different churches. The attendance, both at church and school, is indeed larger now than only eight stations are partly occupied and partly visited, than was the case nine years since, when the society occupied twelve stations. Of 188 communicants now at Regent's Town, more than 70 were baptized and admitted to the Lord's supper by the Rev. W. Johnson, having steadily held on their course, while many of their brethren have departed in peace, and this notwithstanding twelve years have elapsed since the death of that missionary, and notwithstanding the frequent suspensions of missionary labours among them.

A letter from the Rev. W. Morgan, colonial chaplain, dated July 18, 1836, has been lately received by the Religious Tract Society, announcing the formation of an Auxiliary Tract Society in Freetown, the amount of subscriptions to which, already received, was £36. He writes,

“ I trust the books of the society will be the means of giving a higher tone of moral feeling to the youth of Freetown. At present there are very few books calculated for the respectable coloured inhabitants, in consequence of which the time

before and after office hours is employed in idleness and dissipation. There is a desire for improvement, but the means are wanting, which I hope will be in part supplied by the society's publications."

Summary of the Mission, on March 26, 1836.

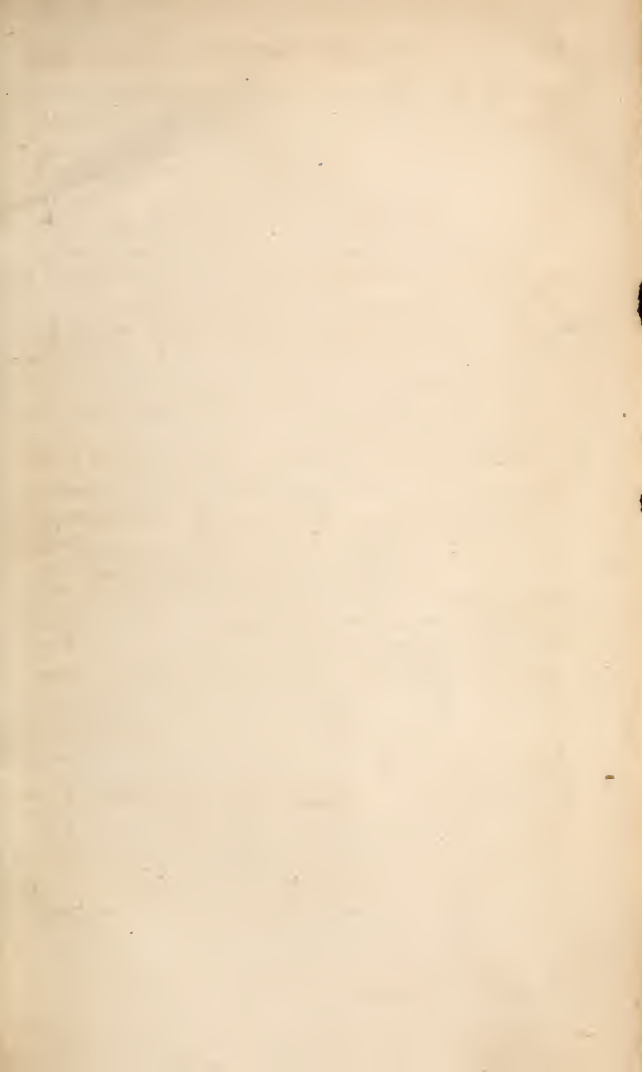
Average attendance on public worship :		Candidates - -	446
Sunday morning	3,691	Students in the institution - -	14
Sunday evening	1,854	Day scholars - -	1,869
Week day evening	1,589	Sunday scholars - -	1,753
Communicants - -	657	Evening scholars - -	240
Baptisms - - -	56		

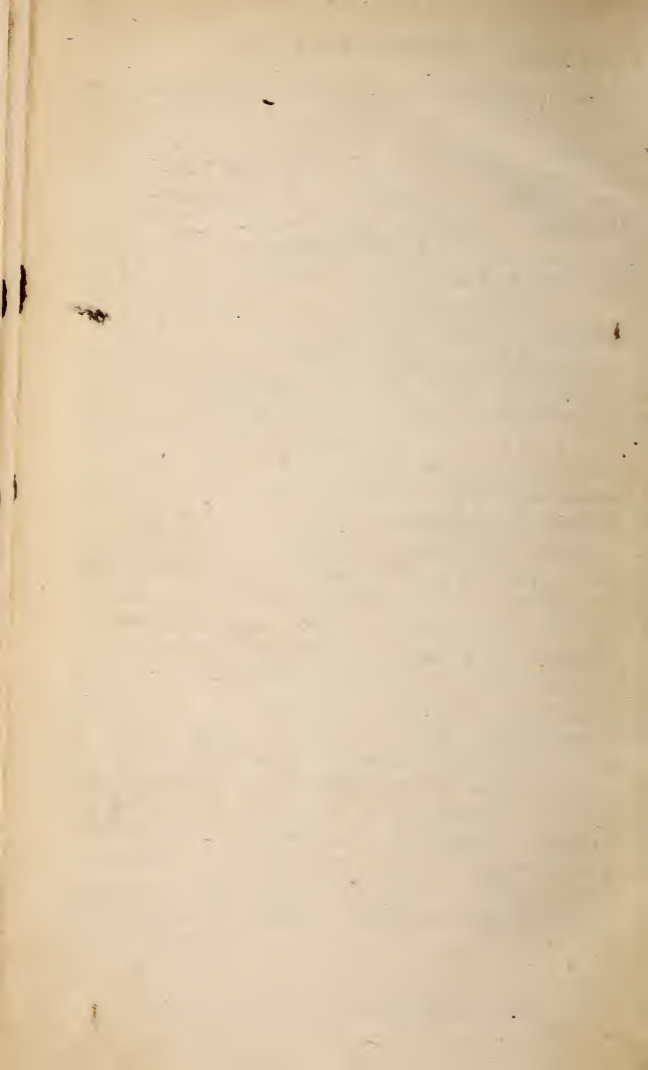
The WESLEYAN MISSIONARY SOCIETY appears also to have been recently much blessed in its operations. Two native converts, William Juff and Amadi Gum, who had long evidenced the genuineness of their religion by the consistency of their conduct, have, during the year 1835, been appointed assistant missionaries, making four individuals in the space of twelve years who have been rescued by this society from heathenism, and prepared to take a part in the work of the christian ministry. The chapel at St. Mary's on the Gambia having proved much too small, a new one, on a larger scale, is in the course of erection. Mr. Steinback, superintendent of the liberated African department, at M'Carthy's island, bears the following testimony to the mission in that place: "Holding an official situation of some importance here, I feel it a duty, and have much pleasure in communicating the beneficial results which have attended the establishment of a missionary from the Wesleyan Missionary Society on this island. Previous to the arrival of Mr. Dove, the inhabitants possessed very little sense of religion, living in a state of

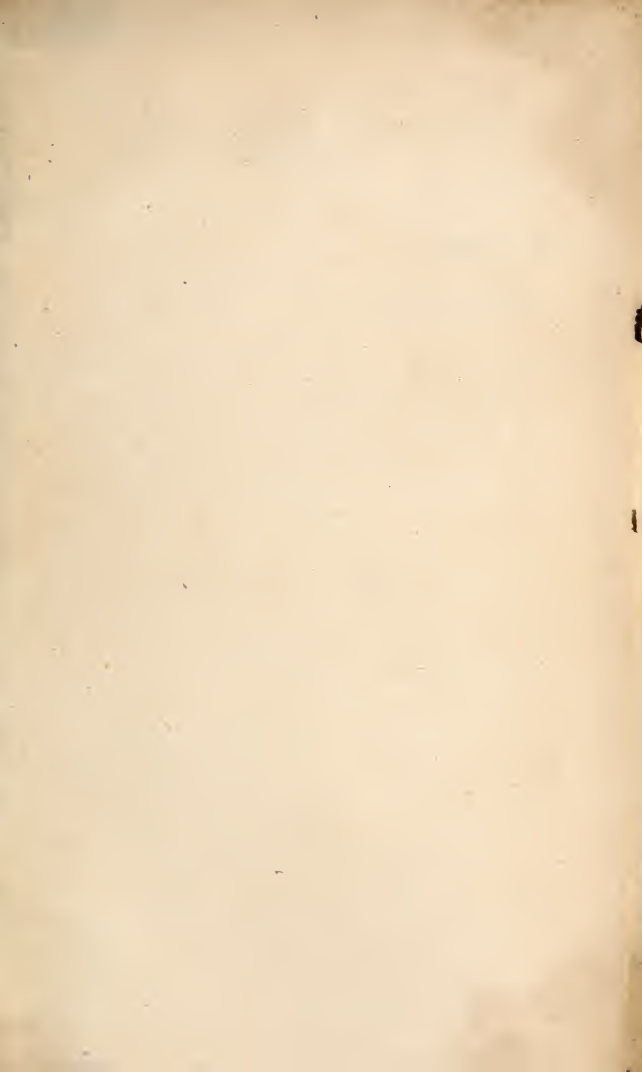
concubinage, and abandoning themselves to every species of vice and immorality. A very great change has taken place in their habits and manners. More than 200 couple have been married. Their observance of the sabbath is also highly satisfactory. The new chapel, capable of containing nearly 500, is generally well filled. The missionary school is an excellent institution, and will be of the greatest benefit to the rising generation."

Mr. Macbrair, formerly a missionary in Egypt, is engaged in the Foulah mission, and proposes to study the Mandingo language, into which he intends to translate the four gospels, and then to study the Foulah language.

Messrs. Maer and Crosby, in a letter dated Freetown, Jan. 4, 1836, observe: "We have seven hundred and eighty-eight members in our society in Sierra Leone, besides two hundred and seventy-four who remain on trial, making a total of one thousand and sixty-two persons, who meet in the classes under our pastoral charge. The net increase of members during the year is two hundred and four, after filling up the vacancies occasioned by death, &c. Many who have been taken from us died in great peace, and several triumphantly. By the blessing of God upon our labours, we have the pleasure of announcing a much larger number in society this year than at any previous period, and we have no doubt of witnessing continued prosperity. We have twenty-one salaried school teachers, seven gratuitous local preachers, and seven exhorters, besides class leaders and Sabbath-school teachers."







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